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For the Christian Observer.

CURSORY REMARKS ON UNITARIAN-
ISM, AND THE ARGUMENTS BY
WHICH IT IS USUALLY SUPPORT-
ED.

(Continued from p. 496.)

No. IX.

OUR readers have now been made acquainted with the arguments by which our author would invalidate the scriptural testimony to the Deity of Christ; whether that testimony be given by ascribing to him any of the incommunicable names of God, any of the attributes or peculiar offices of God, or the worship which is due exclusively to God. Of course, he combats the Deity of Christ at greater length than any other part of the system advocated by Trinitarians, because it is the foundation, the fall of which involves the ruin of the whole fabric. No one who denies the Deity of Christ would be strenuous in asserting that of the Holy Ghost. Nevertheless, on this part of the subject likewise, I have some objections to answer. "The Spirit is spoken of," says the author, "as an operation, gift, or communication from God; consequently, to pray to the Spirit is to pray to the operation instead of the being who operates, to the gift instead of the giver. The worship of the Spirit supposes the distinct personality of the Spirit, that it is a being distinct from that God whose Spirit it is; but it might as well be supposed that the spirit of a man is a person distinct from the man. The personality of the Spirit is incapable of proof. The usual mode of attempting to prove it, by

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its personification, and the things attributed to it, is manifestly absurd: for in the same way wisdom, folly, and love might be proved real persons, seeing they also are personified, and have various actions attributed to them: in fact, on the same ground as Christians worship the Spirit, they might worship any of the Divine perfections; for they all operate and act in the œconomy of nature, in the government of the world, and in the dispensation of the Gospel. The only rational and consistent plan is to worship the one God, who is possessed of all possible perfection."—Whether the Holy Ghost be a person or an operation, whether that holy name may be put on a level with wisdom and love, or any of the Divine perfections, or is the name of one member of the eternal Godhead, is a question of serious importance, and is not to be lightly discussed. It is assumed by Mr. Wright, that whatever is said in Scripture concerning the Holy Ghost, as a person, is figurative, and to be understood as a personification. But how will this representation agree with the fact? We are baptized "in the name of the Father, and of the Son, and of the Holy Ghost." Is the Holy Ghost personified here? If so, it would appear, that the Father and the Son are personified also: for we are baptized in the name of one of them as much as of the others. Or, is the Holy Ghost an operation? for, if so, we are baptized in the name of two persons and an operation; or, to state our author's creed more explicitly, of God, a man, and an operation. Surely, language cannot speak

more plainly to any point than this does to the distinct personality of the sacred Three, whose names are thus united in one form of baptism ; nor could we wish for a plainer commentary upon it than is afforded in the apostolical benediction, which prays, that we may receive grace from our Lord Jesus Christ, love from God, and fellowship with the Holy Ghost, implying that all three are persons, who exercise distinct though concurrent offices in our sanctification. Can a similar proof be offered for the personality of wisdom, folly, and love ? Again ; in Acts xiii. 2, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Is this an operation personified ? Acts v. 9 : "Ye have agreed together to tempt the Spirit of the Lord." Rom. viii. 26 : "The Spirit also helpeth our infirmities : ... the Spirit maketh intercession for us with groanings which cannot be uttered." Whatever may be urged concerning the Spirit of God speaking, still, when it is said that he intercedes between man and God, he must be a person, and a distinct person too ; not indeed from God, but from the other two persons in the Godhead. It is true he is said to be grieved, resisted, provoked, blasphemed ; as well as to speak, to intercede, and to inspire : and yet this accumulated evidence cannot cure our author of an opinion, that a person, so described, is no better than an operation personified.

It should be observed, however, that we do not hold, as this writer would insinuate, that the Spirit is a being, distinct from that God whose Spirit he is. We say only, that the Holy Ghost is a distinct *person* from the person of the Father and the person of the Son ; while, on the other hand, we maintain, that they are all but One Being ; and, believing them, as we do, to be of one power, majesty, and eternity, we offer our prayers to them all without distinction. And for this practice we have

also the countenance of holy prophets, even before the completion of the great scheme of Redemption, "It was revealed unto Simeon by the Holy Ghost, that he should not see death before he had seen the Lord's Christ : and he came by the Spirit into the temple, and said, Lord, now lettest thou thy servant depart in peace according to thy word." (Luke ii. 26, 27, 29.) Whose word ? It was the Holy Ghost who revealed to him the facts of which he spake. Nevertheless, as the Holy Spirit dwells in the hearts of his people and inspires their prayers, he is more frequently viewed as the author than the object of prayer : for which reason he is not perhaps so often addressed separately in prayer by Christians as the other persons in the Godhead, and is even omitted in such prayers as occur in 1 Thess. i. 1. "Grace be unto you, and peace, from God our Father and the Lord Jesus Christ" If, however, he be truly God, he cannot but be a fit object of prayer. He is, moreover, the direct and immediate object of praise, and godly love and fear, and shares conjointly with the Father and the Son in every act of religious adoration.

Such are the observations which I have to make on the attempt of this author to disprove the doctrine of a Trinity, as revealed in Scripture ; and to explain away the name and offices of Deity, which are every where ascribed to the Son and to the Holy Ghost.—I proceed next to consider the union of two natures in the person of our Saviour, which is the more necessary, because one method, by which the author labours to disprove the essential Deity of the Son, is by accumulating those texts which, as we think, are spoken of him in his human nature only, and applying them to his whole nature. He even adduces his birth, growth, sufferings, and death, in proof of his nature not being truly Divine ; as if there were any one who believed these things of his Divine nature, or imagined, that

because the man Christ Jesus died and suffered, therefore the God did so. Ideas like these were indeed entertained by some sects in early ages, but have long been exploded; nor have they, I believe, been revived by any sect since the era of the Reformation. We hold, that every text, which predicates dependence or subjection of the Son, is applied to him in his human nature exclusively; in which nature he was subject to the Father, entirely dependent upon him, and had a will separate and distinct from the will of God, though in all respects conformed to it. All this, therefore, has nothing to do with that supremacy of the Son of God for which we contend, at the same time that we acknowledge his subjection; for that supremacy is the supremacy of one eternal, infinite Being, of which the Son is an integral part, second in order, but co-equal in power, majesty, and eternity, according to those Scriptures: John i. 1, "The word was God;" and, John x. 30, "I and my Father are one."

To those, therefore, who thus think, the following dilemma, in which our author has shut up his argument, is

Telum imbelle sine ictu.

"To prove the supremacy of Jesus Christ, that he is perfectly equal with the Father, it should be shown, either, that the Father did not make him what he is, did not ordain him to his office and work, is not his God, and head over him; or, that Christ hath made the Father what *he* is, and ordained him Father, that he is the Father's God, and the head of God. Until the one or other of these things can be shown, the equality of Christ with the Father cannot be made out; for he who is made, ordained, and has a God and head, can never be equal with him who made and ordained him, and is his God and head unless a reciprocity of these things were possible, which no one will at-

tempt to prove: consequently, the exclusive supremacy of the Father cannot be refuted."—All those texts which represent the Father as the God of Christ, and head over him, we interpret of his human nature; and that we do so rightly may be fairly presumed from this single consideration, that the Father is never called the God of the Holy Ghost or head over him, although he is always placed after the Son in order, whenever they are named together. The reason appears to be because the Holy Ghost has but one nature, and in that nature he is one with the Father; whereas the Son has two natures, and is consequently at the same time equal to the Father as touching his Godhead, but inferior to the Father as touching his manhood. Although, therefore, we believe in the supremacy of the one God in Three Persons, in which Godhead the Three are One, we yet hold, in perfect consistency with this belief, that the Second Person in that Trinity, when he took upon him our nature, was ordained to his work and office by the Father.

This statement furnishes a sufficient answer to the author's reasoning in the following passage. "Christ is declared to be a prophet whom God raised up; but can it be true that God raised himself up to be a prophet, yet true it must be supposed, unless it be admitted that the person he raised up as a prophet is a being distinct from him. Either we must admit that God and Christ are two distinct beings, or be guilty of the absurdity of supposing that God anointed and made himself Christ, that he is his own Son and servant, and raised himself up to be a prophet."—God did not raise himself up to be a prophet. But yet God the Father raised up the man Christ Jesus. He was raised as a man; as a man he was anointed; as a man he died, suffered, and was buried, al-

though as God he was incapable of change or suffering. So, also, when our Lord speaks of himself and the Father as two, saying (John viii. 17, 18,) "The testimony of two men is true: I am one that bear witness of myself; and the Father that sent me beareth witness of me;" I admit that the man Christ Jesus was so completely distinct from God the Father, that their testimony in that respect was not identical, but that the evidence of the Father corroborated the evidence of the Son. They were essentially distinguished from each other, as God and man, the sender and the sent, although all the fulness of the Godhead dwelt even bodily in the Son. In him the two natures were indeed united, yet they were distinct. The manhood of the Son was as entirely distinct from the Godhead of the Father as one man is from another. The worship, therefore, paid by Christ to the Father, was offered to a being essentially distinct from the man Christ Jesus: and yet in that man there also resided that which was itself the fit and only object of worship, the fulness of the Godhead.

This two-fold nature of Christ solves all those inferences from his Deity, by means of which the author attempts to reduce the advocates of that doctrine to the confession of an absurdity. "If Christ be truly God," he argues, "it follows, that God is Christ; for in that case, the terms God and Christ are only different names for the same being; consequently, whatsoever is said of Christ ought to be strictly true of God; just as whatever was true of Simon was also true of Peter, Simon and Peter being different names of one and the same being. If Christ be truly God, it must be proper to supply the word God wherever he is spoken of in the Scriptures. Let the reader supply the word God wherever he meets with the term

Christ, and see how things will then appear. It is more than probable, that he will be shocked at reading, that God was conceived and born, that he grew in wisdom and in stature, that he was crucified and slain, that he was buried, and raised again the third day from the dead: yet if Christ be truly God, all these things must be strictly true of God, for they are strictly true of Christ."—This reasoning, indeed, applies conclusively to those, if any such there be, who maintain the Deity of Christ, but deny his humanity. But to those who believe in both, it has evidently no reference: for although, if Christ be nothing but God, it must be proper to supply the word God, wherever he is spoken of in the Scriptures, yet if he be both God and man, it cannot be proper to substitute the name of God in those places where he is spoken of as a man; nor, in fact, does there seem any more absurdity in saying that the man Jesus underwent all the changes of human nature, while the Deity, thus for a time associated to that nature, is unchangeable, than to say, that a man eats, drinks, and dies, while yet we know that the human soul is incapable of sustenance from material food and is also imperishable.

It is true, that our author calls this an absurd distinction, and asks some questions triumphantly upon it; as, "I am aware that some persons will endeavour to repel the foregoing arguments by saying, 'Some things are spoken of Christ simply as man, others are spoken of him as God, and others in his complex character as God and man.' But we ask on what authority this distinction is founded, and where we are to find an infallible guide, who can draw the line with certainty, and inform us how we are to know when he is spoken of in one character, and when in the other?"—I should not have expected that an advocate for the absolute

competency, if not supremacy, of human reason in matters of religion would be at a loss for a guide which, if not infallible, might yet sufficiently inform him on so plain a point. That is spoken of Christ as a man, which is applicable to human nature only. That is spoken of him as God, which is applicable to the Divine nature. In some places both natures are referred to together in one form of expression. But in all these questions reason, when candidly and dispassionately exercised, with a willingness humbly to follow where Revelation leads, is a sufficient guide to truth.

The author speaks much more to the purpose of his argument, when he says, that "not a single passage of Scripture can be found in which it is said that Christ had two natures." And again; "The Apostles of Christ made no such distinctions." Now, though I allow the relevancy of this position I cannot admit its truth, and would refer Mr. Wright at once to two texts, where the two natures are expressly asserted: John i. 14; "The Word was God; and the Word was made flesh:" Phil. ii. 6, 7; "Christ Jesus, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." I cannot, therefore, concede, that our mode of arguing is correctly represented in what follows, when the evidence we cite is positive, not presumptive, and respecting which the imagination, if exercised at all, must be exercised to get rid of a testimony so direct, rather than to receive it. "His possessing two natures is first presumed, then passages of Scripture are construed agreeably to it, and imagination supplies the want of proof." Are no such distinctions, then, I would ask, made in the texts which have been just cited? Is no such distinction implied in Heb. v. 7, where reference is made

to the "days of his flesh?" Or is the participation of two distinct natures, the human and the Divine, by our blessed Saviour, altogether a modern invention? Yet our author proceeds to argue: "The above distinction is utterly inadmissible, even on the hypothesis of those who make it." But the reasoning by which he would dispose of this distinction is rendered palpably inconclusive by the introduction of an important term into the inference, which has not occurred in any part of the premises; and we are therefore at full liberty to adopt his premises, without by any means admitting his conclusion. His argument is as follows: "For if simply as man he be not the Christ, as they affirm, then those things which are spoken of him merely as man cannot be true of him as the Christ; and if the Godhead cannot be anointed, and pure Deity be not the Christ, and they will not venture to affirm that it is, it follows, that what is spoken of him as God cannot be applicable to him as the Christ." So far, then, I agree with the author. Whatever relates to Jesus as the Christ, relates to him as man: and this, added to his having appeared in our form, is a sufficient reason for the greater frequency of the allusions in Scripture to his human nature than to his Divine, as well as for his calling himself the Son of Man, rather than of God. But I cannot admit, that "consequently nothing but what is spoken of him as a creature anointed can relate to him as the Christ." The word *creature* vitiates the inference: otherwise had it been only said, that nothing but what is spoken of him, as a man, can relate to him as the Christ, the deduction would have been undeniable. But, though our Lord took upon him a created nature; he was not a creature; for a creature cannot *take*, he must *receive*.

In the arguments which follow, to prove the real humanity of Christ, I perfectly agree with our author. But

when he afterwards contends, that "those who maintain that Christ is truly God, in effect deny that Jesus, the man of Nazareth, was the Christ;"—when, in confirmation of this dogma, he adds, "According to the hypothesis which makes him the self-existent God, the man of Nazareth was but a diminutive part of the real Christ, and this diminutive part of him only was crucified; and we have salvation through a Christ, of whom a small part only died for us; but this is contrary to the plain testimony of the Apostles;"—I would refer him to his own distinction for an answer, and affirm, that what is spoken of Christ as God cannot be applicable to him as the Christ (p. 140,) and that consequently the whole Christ died for us, when the whole of his human nature underwent dissolution, even though the Divine nature remained necessarily unharmed and impassive. Which also I look upon as a sufficient reply to all the declamation subsequently indulged. (Vide pp. 287—289.)

Hence, while I grant, in as ample terms as the author can desire, that our blessed Saviour was in respect to his human nature inferior to the Father, this admission involves no concession in regard to that truly Divine nature in which he was one with him from the beginning. It is, therefore, vain to heap up texts which relate to the humanity of Christ, and to endeavour by them to disprove his Deity; for it would be easy to collect an opposite set of texts, which relate to his Deity, and with equal conclusiveness to disprove by them his humanity, as will be seen in the following example. Mr. Wright remarks:—"The arguments which prove that Christ is inferior to God may be thus briefly stated:—True and proper Deity comprehends self-existence, absolute independence, immutability, uninterrupted blessedness, and all infinite perfections. The being to whom

all these do not belong is not God by nature, consequently must be inferior to him who is truly God: but Christ was not self-existent, for he received life from the Father; he was made; nor independent, for he prayed to, and trusted in, his God; nor immutable, for he passed through many changes; nor was his blessedness uninterrupted, for he was a man of sorrows and acquainted with grief; nor did he possess all infinite perfections, for he said he could of his own self do nothing, and he received all things of the Father."—Now would it not be equally logical in a Trinitarian to reason in the following manner; and, indeed, much more so, since an affirmative argument is more certain than a negative one? True and proper Deity, he might say, comprehends self-existence, absolute independence, immutability, uninterrupted blessedness, and all infinite perfections. The being to whom all these belong is God by nature, consequently is not inferior to any who is truly God. But Christ was self-existent ("for in him was life, and without him was not any thing made that was made." John. i. 4. 3;) and independent ("for he was one with the Father." John x. 30;) and immutable (for it was said to him, "The heavens shall perish, but thou remainest." Heb. i. 11;) and his blessedness is uninterrupted ("for he is over all, God, blessed for ever." Rom. ix. 5;) and he possesses all infinite perfections ("for what things soever the Father doeth, these also doeth the Son likewise." John v. 19.)

Mr. Wright is much more successful, however, in pointing out the difficulties with which the system opposed to him is encumbered, than in establishing his own. Thus he says; "Had Christ been infinite in wisdom, he could not have grown in wisdom; but we are told he grew in wisdom. Had his knowledge been

infinite, there could have been no need for the Father to show him any thing, or to give him any direction; but he spoke of the Father's showing him things, and giving him commands for his direction. He confessed himself ignorant of the time when a certain event should take place. 'But of that day, and that hour, knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' Mark xiii. 32. Some will say, 'he did not know as man, but he knew as God;' but will they inform us how the same individual person could know a thing, and be ignorant of it, at the same time? Will they admit that merely as man he was the Son of God? for the Son, he declares, did not know. Do they mean to divide the Son of God into two persons, or intelligent agents, and to say that the one understood that of which the other was ignorant? Until they can obviate these difficulties, we must believe the plain assertion of Christ, in its most obvious sense, and maintain that his knowledge was not infinite."—I frankly and distinctly admit, that it is impossible for us to conceive how our blessed Saviour could unite an imperfect nature to a perfect one, an infinite to a finite substance, a partially ignorant though infallible soul to an omniscient spirit. But the thing itself may not be impossible, because our conceptions are imperfect. We believe that the Son of God is omnipotent; and an omnipotent Being may do many things which we are not able to explain. If we were to suspend our belief of many undoubted facts recorded in the Gospels, such as the miraculous supply of five thousand persons, besides women and children, with four loaves and two fishes, and the increase of the remnant above the original quantity, till we are able to obviate all the difficulties attending them, we must remain for ever incredulous. Therefore I deny the position, that "those who contend that the Son is God, ought

to show how the same person could do all things of himself, and yet could do nothing of himself." It is sufficient for them to shew the fact: it is not necessary that they should explain it.

Still these difficulties are the grand stumbling-block in our author's way, if we may judge by the resentment with which he spurns them. "Their hypothesis involves the contradictions, that Jesus is both the Creator and a creature; that he knew all things, yet remained ignorant of some things; that he could of himself do all things, yet could of himself do nothing! The advocates for this jargon, falsely called Gospel, are under the necessity of maintaining that Christ sometimes spoke of himself as man only, at other times as God; and by this riddle of two intelligent natures in one person, what he asserted is made to be true of him, and not true of him: hence the absurdity has been credited, that he said he did not know what he was as fully acquainted with as the Father, that he could of his own self do nothing, when, viewed in his own proper person, he could do all things, and that he was immortal and unchangeable, though he actually died! Can a system thus inexplicable and self-contradictory be a revelation to babes in understanding, or a Gospel intended for the poor? As Jesus and his Apostles gave not the least hint of his speaking of himself sometimes as man merely, sometimes as God, it is rational to conclude that this distinction is as false as it is absurd."—Undoubtedly, if the doctrine be absurd, it must be false. But it is more easy to call it inexplicable jargon and absurdity, than to refute it. Why might not our Saviour, when speaking with human lips, speak of himself as a man only, especially on those subjects which concerned the work which was to be performed by him in his human nature?

But the charge becomes graver, as we advance. "The doctrine of

two natures in Christ degrades his character, by rendering his integrity questionable. How can the supposition, that he said he knew not what he did actually know, that he could of his own self do nothing when he could of himself do all things, ever be reconciled with undeviating integrity? To say that these things are a mystery, by no means obviates the difficulty. How would the Jews, and even his own disciples, understand him, when he spoke of what he did not know, and could not do? They would hardly suppose he knew what he professed to be ignorant of, or that he could of himself do all things, when he said, 'I can of my own self do nothing.' How long will Christians, without blushing, maintain notions which tend to impeach the integrity of the person they pretend to exalt? If a man, in the most solemn manner, declared himself ignorant of a thing which he knew perfectly, and afterwards explained his meaning to be that he did not know it as a mere animal, but that he knew it as a rational creature, would not all the world charge him with having made use of guile and hypocrisy, and say that the distinction he made could not clear him of the guilt of wilful falsehood? And shall he, in whose mouth was no guile, continue to be insulted, by his professed friends, by having similar equivocation ascribed to him? Had there been two natures in Christ, how could his person be without the knowledge which either of his natures possessed? Did his Divine nature keep his human nature ignorant and impotent? On the ground of his simple humanity, and on that ground only, the character of Christ appears unsullied, and his integrity unimpeachable."—I admit indeed, nay, I contend, that whatever disparages the truth of the word of Christ is the true way to dishonour him; and for one, I view all such practices in abhorrence. But to fasten this charge upon our blessed

Lord is to assume again the very point to be proved, by taking it for granted that his words will not bear the construction which we put upon them. In the case too which is here adduced as parallel, it should be observed, that our animal and rational parts are not two distinct natures in us, like the human and Divine natures in Christ. We have indeed a material and a rational part. But these two make up the complete animal, and are so far from being distinct, that they perpetually affect each other, and are both, more or less, concerned in every act of our lives. But the human nature of Christ was perfectly distinct from the divine. It impaired not the perfections of the Godhead, to which it was united; neither was it exalted by that connexion above its prescribed capacities. It became him to be made like unto his brethren in all things: and therefore he took a human soul as well as a human body; though the former was not omniscient, any more than the latter was omnipresent. Locality is as opposite to our notions of Deity as ignorance is: and yet although we cannot comprehend how partial ignorance can thus co-exist in one person with omniscience, or weakness with omnipotence, or local habitation with ubiquity, we must acknowledge the fact of such an union; and we trace proofs of its reality in every part of the Gospel. How else are we to reconcile these texts? John v. 18, "The Son can do nothing of himself;" with John i. 3, "All things were made by him;" Mark xiii. 32, "Of that day and that hour knoweth no man, no not the angels which are in heaven, neither the Son;" with John xvi. 30, "Thou knowest all things;" Matt. xviii. 20, "Where two or three are gathered together in my Name, there am I in the midst of them;" with Acts iii. 20, 21, "He shall send Jesus Christ, whom the heaven must receive until the times of restitution of all things?"

This distinctness in our Lord's two natures solves the objection in the following extract. "To maintain that Christ is any other than one of the human race, diminishes the splendour of all his virtues. If truly God, how could he be a proper subject of temptation; for God cannot be tempted with evil? Temptations, in that case, could cost him no struggle, and the virtue of his resisting them would be destroyed. No effort would be required for him to preserve himself pure, nor any exertion in his performing the most exalted acts of virtue and goodness. His sufferings would be without reality; for God could not suffer. Every idea of resignation and submission, in his supposed severe conflicts, would be destroyed. The admiration of his superior virtue, arising from the consideration of the labour it must cost him to attain it, might cease."—This would be a true objection to the heresy which confounds the two natures in Christ. But as we maintain that "we have not an High Priest which cannot be touched with the feeling of our infirmities, but one who was in all points tempted like as we are," surely there is no force in the objection, which, to be valid, must suppose that we maintain that He only suffered in appearance. We believe his sufferings to have been real, his virtues real, his obedience real, his temptations real: for though a perfect being could not choose that which is wrong, he might yet by permission be *tempted* to do so, and the resistance of that temptation would be one proof of his perfection.

I cordially subscribe to the sentiments which follow, and with them shall conclude the present paper. "If Christ be one of the human race, he is our brother, and intimately acquainted with all our feelings. All the fulness that dwells in him is, in that case, brought very near to us, seeing it dwells in one to whom we are so nearly allied. Recollecting that he is one of the family of man—

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kind, we feel a peculiar interest in the things recorded of him. It affords a very high degree of pleasure to contemplate a man, at the head of the Gospel dispensation, exalted to the throne of glory, and appointed heir of all things. His being one of our race endears him to us, and increases our interest in all he hath attained. The joy we feel in the prospect of his coming is increased by the consideration that, when we see him, we shall see a man like ourselves, though in a glorified state, and that the person appointed to be our judge is our elder brother."

(To be continued.)

To the Editor of the Christian Observer.

I BEG leave to remind O. G., (in your Number for July, p. 431)—who seems to consider the assertion of some commentators, "that the name of Job is not once mentioned either by our Saviour or his Apostles" as true—of the passage in St. James v. 11: *τῇ ὑπομονῇ Ἰὼβ ἤκουσατε*, "Ye have heard of the patience of Job."

VERITAS.

FAMILY SERMONS. No. CXVII.

Gal. v. 7.—*Ye did run well, who did hinder you that ye should not obey the truth?*

It is a melancholy idea connected with every human good, that it is liable to change and decay. If we look at the works of God, they are fixed and durable: the same sun shines upon us which shone upon our forefathers; the same earth supports our steps that supported theirs; and, to a considerable extent, the rocks, and oceans, and rivers characterize the landscape of nature, which marked it in earlier times. Not so with man;—the place that knew him, soon knows him no more; change and uncertainty are inscribed on him, and on all his works; his noblest struc-

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tures fade before the hand of time ; —in a few years his boasted labours are forgotten, and cold oblivion closes the scene of all his achievements.

This perpetual change, this tendency to desolation and decay, apply also to the human mind and character. Scarcely any person is the same long together. If we meet a friend after a few years' absence, we often discover his mind to be as much changed as his person. We left him, perhaps, kind and affectionate ; we find him gradually become cold and selfish ;—we left him a hopeful and promising character ; we find him deeply plunged in iniquity, and despising all that he once practised and approved ;—or if we refer to his religious as well as his moral character, too often may we be ready to exclaim with the Apostle, in the words of the text, "Thou didst run well, what hath hindered thee that thou shouldst not obey the truth?" It is inexpressibly afflicting to the mind of the Christian to behold one who once appeared enlightened, and had tasted of the heavenly gift, and was partaker of the Holy Ghost, and had tasted of the good word of God and the powers of the world to come, thus falling away—turning from the simplicity of Christ, and giving heed to the seductions of Satan and the world.

Such appears to have been the painful experience of St. Paul, in the Epistle before us. He had probably founded, and certainly had been the instrument of building up, the Galatian church. The converts of that church had expressed for him the greatest affection and attachment. They were willing, he himself remarks, to have plucked out their eyes, and to have given them to him. His ministry seemed powerful and prosperous among them, and had been the means of uniting them to him by the strongest ties of gratitude and affection. But let us mark the unhappy result which their want of Christian vigilance shortly produced.

Scarcely had he left them when new teachers crept in, perverting their faith, and urging them to rely, at least in part, upon the law of Moses for justification before God. No error could be more contrary to the Apostle's ministry ; none more fatal to their own souls. St. Paul, therefore, employs its Epistle expressly to bring them back, by the grace of God, to the faith which they had deserted. With this object in view, he reproves, he instructs, he corrects, he invites them by various arguments and persuasions. He affectionately demands who it was, to use his own strong language, that had bewitched them that they should not obey the truth. He reminds them of their former joy and peace in believing, and of their once exemplary and consistent conduct. In short, he leaves no topic unnoticed that might convince their understanding or win their hearts.

Now considering that the case of these Galatians is not a solitary instance, but one of extensive application, and in some measure affecting us all, it may be useful from the words of the text to consider,

First, How we may judge when a person sets out well in his religious course ; and,

Secondly, How we may discover when he has been hindered in it.

I. How may we judge when a person sets out well in his religious course ?—It is not every one who arrives safely at last, that can be said to have set out really well : for, to take the Apostle's own allusion to a race, the candidate does not always begin happily ; he may have stumbled at first, and have afterwards been enabled to recover his ground ; some of his obstacles may have been removed, so that he who appeared for a time the hindmost may have at length won one of the brightest prizes. It does not, therefore, appear necessary that the Christian pilgrim should for ever despair, because the earlier part of his journey was not so consistent or vigorous as he could

desire it to have been : he should, doubtless, look rather to *present* than to past circumstances for the evidence of his state before God. He should rather ask the practical question, Whereas I was blind, do I now see? than confine himself to such inquiries, as, when and how he began to see at all. If his heart be really right before God, if he be walking holily and consistently in true faith and obedience, if his Saviour be precious to him, if the evidences of conversion be conspicuous in his character, he has plain and convincing proof that he is *now* at least running well, whenever or however his race may have first commenced. This conviction, therefore, ought to cheer his mind and sustain his progress ; that while he sorrows over his early deficiencies, he may not sorrow as those without hope ; that while he learns the painful lessons of humility and self-distrust, he may not doubt of that mercy of God which has made a way for his escape, and enabled him at length to attain a more sincere and consistent character.

But, although these considerations should encourage the humble penitent who is "writing bitter things against himself," and who perhaps despairs of mercy because he has not hitherto run in the ways of God so consistently as he feels it was his duty and his privilege to do ; it must not be denied, that a hopeful and satisfactory commencement of a religious course is always desirable, and usually furnishes the best omen of future progress. It is true, that the racer who appeared wavering, careless, or ignorant at the outset of his course, may at length win the prize, and therefore ought to persist in his undertaking with new alacrity, rather than despair because of his early failings ; yet this is not *ordinarily* the case either in temporal or spiritual affairs. He who begins ill will usually end ill. It is important, therefore, that even the very first steps in

religion as well as the remainder of the race should be correctly and earnestly pursued.

The question, then, which forms the first head of our inquiry is, How we may judge when a person sets out really well in his religious course? To this I would reply, that he may be said to have begun well when *repentance, faith, love, and humility*, are in due existence and exercise. Let us briefly touch upon each of these points.

1. In the first place, a person cannot be said to begin to run well where *repentance* is not deep and conspicuous.—The structure which would rise high, and be truly solid, must have a firm foundation. To speak of joy and peace where there has not been true godly sorrow, is but self deception. Our Lord has described some who received the word with joy ; it sprang up quickly ; but it was not founded in deep penitence—and it quickly withered away. To have contemplated ourselves in all our guilt and wretchedness ; to have felt the folly, the impiety, the ingratitude of sin ; to have viewed, in all its terrors, that blackness of darkness which awaits the impenitent transgressor, and to have trembled under the awful apprehension of this becoming our own deserved lot, is a far more hopeful commencement of a religious life than the contrary frame of mind in which deep repentance seems to have little or no place. In proportion, therefore, as penitence is deep and lasting, we may augur well of the future steadiness and consistency of a person's character. Having seen and felt the terrors of the Lord, such a man will be doubly fearful of going back into his sins : having tasted "the wormwood and the gall," his soul will have them in such vivid remembrance, as to keep him in a constant spirit of prayer and vigilance, that he may not again be entangled with "the yoke of bondage."

2. The presence of *faith* also was mentioned as another evidence of our beginning to run well;—not perhaps that strong degree of faith which is attended with great joy and exultation; for many a Christian is running well, who by no means experiences those higher comforts in religion which are often the attendants of the full assurance of faith and hope. But the degree of faith which is sufficient to indicate a hopeful progress, and without which no consistent progress can be expected, is that portion of it which *begins* at least to purify the heart, to work by love, and to overcome the world. This portion, however small, will soon be visible in its effects: and indeed there is perhaps no symptom more indicative of a favourable commencement of a Christian course, than such a principle as makes earthly objects sink into their due insignificance, and heavenly ones become all-important; such a principle as changes the whole character of its possessor; a principle, in short, which is the “substance of things hoped for, the evidence of things not seen.”

3. But repentance and faith are not all: we can scarcely be said to have begun our course really well, if our *affections* are not duly raised to heavenly things.—The true Christian, even at his first commencement of the Divine life, ought to be deeply interested in the great subjects connected with his salvation. His love should be ardent towards God, and universal towards man. A cold, unfeeling frame of mind is a very inauspicious beginning of that new life which is to lead its possessor to give up every thing for his Redeemer; to love the Lord his God with all his heart, and soul, and mind, and strength; and to become all things to all men for their good to edifying. Indeed, if at any time we may reasonably look for zealous affections, and disinterested and eager exertion, it is surely in those stages of religion when all is new and delightful, and

when the heart first begins to expand with the early and cheering rays of the Divine favour. In this respect, as well as in others, the Galatians run well: St. Paul, as we have seen, bears witness to their affection for himself; which affection was closely connected with their love to that God and Saviour whose name he had been the happy instrument of making known amongst them.

4. But, lastly, it cannot be too forcibly urged, that *humility* is a most important evidence of our running well.—In vain should we pretend to repentance, and faith, and love, without the presence of humility. A person who begins his career with a high idea of his own spiritual attainments, and thinks himself advanced in religious experience when he scarcely knows the first rudiments of the school of Christ, surely does not begin well. He will probably prove but a hearer, and not a doer of the word; his supposed graces will vanish away; and he will evidence himself to be any thing rather than a true disciple of Him, the characteristic of whose disciples it is to be clothed with humility. If such a man arrive safely at last, it will usually be through much tribulation, through unnumbered mortifications, and through a thousand checks to his spiritual pride. He will not run well till he begins to feel himself as ignorant as he is sinful, as low in the dust of humility as he is in the depths of guilt and transgression. Thus beginning, as it were, his whole course again from the point in which his footsteps first began to fail, he may, it is true, by the mercy of God, be eventually saved; but the dangers of such a fall, and the pains and uncertainties of such a recovery, are such as should make us dread the slightest approach to a scene of so much spiritual peril.

Thus have we considered some of the means by which we may judge whether we have really set out well in our religious course. Let us now proceed,

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Secondly, to the very important inquiry, How we may discover when we have been hindered in it.—A person may, perhaps, under certain circumstances, possess some remains of religion, even after he has ceased to run well; as possibly was the case with some among the Galatians: but, at best, such a case is so doubtful, the first steps of declension from the ways of God being so ensnaring, and oftentimes so fatal, that it becomes us to mark well the first symptoms of this too common and dangerous state of mind. It may guide us, in our investigation, briefly to allude to the four cardinal graces which have been before mentioned.

1. With regard, then, to *repentance*—a man has ceased to run well if his early impressions on this subject have died away; if he can speak lightly of sin; if he no longer view the indulgence of it as fatal to all well-founded hope of salvation; if he make excuses for it, or consider the high privilege of a believer in Christ Jesus as exempting its possessor from that constant self-distrust and holy caution which ought never to forsake us till the hour in which mortality shall be swallowed up of life. It is an important mark of running well, when deep penitence and godly sorrow on account of sin grow in full proportion with every other Christian grace, and are not at all weakened by those brighter views of pardon and forgiveness which are perfectly consistent with the deepest contrition and self-abasement.

2. We do not run well if *faith* has become weakened, so that we have begun in any measure to lose those vivid impressions of eternal things which once appeared to occupy the mind.—It being the property of faith to reduce the objects of this world to their diminutive size, and to bring those of futurity into full display, faith must necessarily have been diminished, and with it every thing holy and favourable in the character,

the moment the world has regained its ascendancy, and the concerns of eternity have lost their power over the heart.

3. Again, we do not run well if our spiritual *affections* have become cold; if we seem no longer to take delight in our religious duties, but find ourselves rather impelled by fear than by love in our discharge of them.—This wavering state of the character will be evidenced by our no longer joining with cordiality in the society of religious persons; by our dreading the reproach of the Cross of Christ; and by a fear lest we should be esteemed righteous overmuch. Where the spiritual affections are in vigorous exercise, such effects could not possibly have taken place; for it is the property of the affections, when actively excited, rather to urge us *beyond* the bounds of necessity and sobriety, than to permit us to stop so far short of our duty, and to be continually questioning whether we are bound to act up to what, in a more tender state of conscience, appeared a bounden duty.

4. But of all symptoms of ceasing to run well, the loss of Christian *humility* is perhaps one of the most common and dangerous.—When a person becomes spiritually proud and disputatious, thinks that he knows more than all other men in the affairs of religion, neglects the plainer and weightier matters of God's law for difficult speculations, which minister rather to his pride than his edification, there can be little doubt, that, how clear soever may be his creed, and how ardent soever his zeal, he is in reality going back instead of advancing in the ways of God. It matters little to the force of the argument what particular turn spiritual pride may take: for whether it draw us, on the one hand, to a cold, speculative, formal system of pharisaism, and dependence upon our own unenlightened reason; or, on the other, to a rash, lawless, and presumptuous

one, in which every thing practical is undervalued or neglected, the evidence is equally strong of our having gone back; and the fear is, that unless we become aware of our danger in time, we shall continue to go back even unto perdition.

The chief practical conclusion, therefore, to be derived from the text, is the duty of habitual self-examination, with earnest prayer to God to keep us by his grace in the paths of faith, and holiness, and true obedience. The tendency towards error, and unbelief, and coldness of heart, and inconsistency of life, is ever present to us; and no sooner are our faces once turned towards sin and the world, than every thing conspires to urge us on in this downward progress. What daily self-scrutiny, therefore, do we require, what earnest prayer, what unceasing watchfulness, to preserve us in the right path! We may cease to run well long before we become duly sensible of our own unhappy case. The first deficiencies usually evidence themselves in things which others cannot see: our private devotions become lax and languid; the world and worldliness begin to occupy a larger share of our affections; our conscience becomes less tender, and our hearts less susceptible of religious impressions than was once the case. At the first appearance of such symptoms—and, if we are duly watchful, we shall readily perceive them as soon as they arise—it becomes us, as we value our souls, to retrace our steps; to come again to the blood of sprinkling, in order that we may be cleansed from an evil heart of unbelief; and to avail ourselves of all those means of religious edification which God has mercifully provided to meet our wants. In so doing we may not only recover the ground we had lost, but, perhaps, become more than ever consistent and exemplary followers of the Redeemer. Thus not only will our own souls be abundantly

benefited, but others may be brought to repentance by our example, and, seeing our good works, learn to glorify our Father which is in heaven. Amen.

To the Editor of the Christian Observer.

I HAVE been often struck with the character given by St. Paul of the world, when he remarks, that “the fashion thereof *passeth away*.” I imagine to myself a gaudy procession, perhaps a Roman triumph, in which numerous glittering objects pass the eye in rapid succession. I seem to hear the ceaseless shouts of unnumbered spectators, who, fascinated with the pompous display, elevate their voices to celebrate the triumph of the conqueror as he passes in solemn dignity along the festive streets. But I look again: the pomp is gone; the spectators have returned, fatigued, and perhaps disappointed, to their habitations; midnight approaches; silence prevails on every side, and leaves an opportunity to meditate upon the gaudy visions of the day. Alas! what are they? Patches of gold and scarlet; shreds and trappings of finery! a few banners floating in the air; a few pampered coursers pacing the ground in artificial dignity, while they draw along the frail emblems of victory and triumph! Not a sound, a relic, a vestige now remains to record the splendours of the short-lived day.

Such are the ideas that arise in my mind, when I peruse the words of the Apostle: “The fashion of this world *passeth away*!” The inspired writer might readily have found a sufficient number of *other* mortifying characteristics of earthly grandeur. He might very fairly have said, that the fashion of the world is *base*; that it draws down the soul from the high elevation which becomes it as an ethereal and immortal being, to chain it a lump of clay which must soon perish, with “all that it inhabit.” Or he might

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have asserted, that the fashion of the world is *unsatisfactory*; that it cannot fill and bound the mind of so exalted a creature as man was intended to be. He might, under this idea, have pointed out the very legible marks which we every where behold of dissatisfaction in the world's votaries: he might have taken us, as Lord Chesterfield expressed it, behind the scenes, and have exhibited the base apparatus of human pleasure, till he forced us, in bitterness of soul, to exclaim, as thousands of dying voluptuaries in every age have done, "Vanity of vanities; vanity of vanities; all is vanity."—He might have said, that the world is *unstable*; that it resembles the heaving of a vessel in a storm, which sinks under our tottering step when we most need support, and renders us nauseated and giddy with its fluctuations. Or he might still more forcibly have convinced us, that the fashion of the world is *wicked*; that its direct and obvious tendency is to tear the heart from God, and to fill the throne which was intended for the Creator with objects as sinful as they are trifling, as inconsistent with the duties of a holy being as with the dignity of an immoral one.

But the Apostle seems, in the expression which I have used as my motto, to give the world its fairest chance—"I will allow," as though he had said, "every thing that the worldling can presume to request: I will concede, for the sake of argument, though nothing can be more contrary to fact, that the world is a place of enjoyment and satisfaction; that its pomps and pleasures are really worth having; that they can produce all the happiness which their votaries profess to attach to them: still with all these concessions, one thing at least is certain, that valuable and excellent as the world may be supposed to be, 'it *passeth away*:' whatever zest may accompany its enjoyment, that zest is but *transient*; it is but 'the mirth of fools,' which

the wisest, and at one time the most worldly, of men has compared to the 'crackling of thorns under a pot.'"—Let the world be invested with whatever finery we please, it will soon be finery out of date; its fashion, which constituted its nominal value, will have passed away, while nothing sterling or substantial remains to dignify its worn out relics. It cannot be thrown into the crucible and melted again into something still beautiful or valuable; for it is but a shadow, a pageant, a transient mode, and, once gone, its splendour will be for ever forgotten. At the morning of the resurrection it will appear to us but as a dream, which has past during the short-lived night of human life, and of which the only wonder is, how it could for a moment have appeared as a reality, much less as something highly valuable and desirable, to a being created for the all-important verities of immortality and eternal life.

I imagine, that every man has felt, in his own case, the correctness of these ideas. We frequently hear persons exclaim, on looking back to some distant occurrence of life, that the intervening space has "passed like a dream." Now, the period cannot be distant when *the whole* of life will assume the same aspect: we shall then find that its business and vanities have equally disappeared, and have left scarcely a trace of remembrance behind them.

It did not seem necessary to define what I consider the Apostle to mean, when he speaks of "the world" in reference to its transitory nature. He evidently intends what another Apostle has distinctly mentioned as comprising all that is in the world, "the lust of the flesh, the lust of the eye, and the pride of life." Indeed, so emphatically do these constitute "the world" in which the human mind by nature delights, that, if they be taken away, the worldling has nothing left on which to concentrate his affections.

Yet these, alas ! are short-lived : the flesh cannot long retain those appetites, the excitement and gratification of which constituted one of its highest pleasures ; the eye cannot long delight in seeing riches increase, or the pride of life minister to the amusement of the cold and sated powers.

Oh, Death ! all eloquent, you only prove What dust we doat on when 'tis earth we love.

I cannot, however, but advert, in concluding these remarks, to a more stable as well as brighter scene. The *Christian's* world is as durable as that above described is evanescent, for "whoso doeth the will of God *abideth for ever.*" It is not only pure and holy, satisfactory in the enjoyment, and capable of affording pleasure in the retrospect, but its fashion is eternal. Nothing can occur, even at death, to change the nature of the Christian's hopes, or to alter the character of his desires. The friends he loved on earth he shall love in heaven ; the pleasures he longed for he shall there enjoy ; the temptations he feared he shall there for ever escape. His Redeemer being the same "yesterday, to-day, and for ever ;" every thing connected with his kingdom is permanent and secure. Even when the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and the works that are therein shall be burnt up, not one jot or tittle shall fail from the word or promises of God. The Christian, therefore, is secure for time and for eternity ; for his trust being fixed upon the Rock of ages, nothing can move him from the stability of his elevation. Contrasting, therefore, these two opposite conditions—I will not say with regard to their intrinsic excellence, or their power of ministering to true happiness—but simply in the aspect already mentioned : the one, as being the sport of change and accident ; the other, eternal and immutable : who but must feel the importance of making a right choice on

a subject so intimately connected with his everlasting welfare ? If we love the world, the love of the Father is not in us ; while, if we rise beyond it, and set our affections on things above, we shall become inheritors of that better world of which it is the characteristic, that it is "incorruptible, undefiled, and fadeth not away." W.

For the Christian Observer.

ON SOME DECEPTIONS TO WHICH
MEN ARE LIABLE, ON THE SUB-
JECT OF RELIGION.

IF our Lord, when he addressed Martha in these words, "One thing is needful," referred to the necessity of an interest in the blessings of Redemption, he certainly intended more than merely to declare its importance in a general and indefinite manner. He seems rather to have been anxious to leave this stronger impression upon her mind, that an interest in these blessings was above all other things important ; that, in comparison with it, every other object was insignificant and vain ; that there could be no absurdity so great, as indifference to the eternal welfare of the soul ; and that nothing could compensate for inattention to this great concern. If this view of the subject be just, it must appear a matter of infinite consequence to guard against every false idea on the subject of religion.

The constitution and condition of man, however, are such, that he is by nature incapable of defending himself against his spiritual enemies. His natural ignorance of God and of himself—of true holiness, and of the exceeding sinfulness of sin—has so extensive an influence over all his actions, that were it not for the illumination and guidance of the Spirit of God, there is not now a saint in heaven, or a Christian sojourning upon earth, who could

have directed his footsteps from the ways of darkness and of death, into those of eternal life and felicity.

It is by no means a direct and undisguised system of warfare, which the prince of darkness pursues against the children of men. His principal object seems to be to surround them with an atmosphere, as it were, of delusion and deceit, which serves to obscure the rays of the Sun of Righteousness, and to diminish their power, while he misleads them by false lights: he thus renders them insensible to impending danger, until ruin overwhelm them, and their everlasting hopes are dashed to pieces. Such being the case, it becomes a duty to endeavour to instruct those who, being turned aside by a deceived heart, imagine that they are walking in the paths of religion and of truth, while they are yet in the broad way of destruction. It may, also, not be useless to address a few simple directions to others, who, though by Divine grace happily delivered from the bondage of sin, are still greatly distressed by the evil suggestions of their spiritual adversary.

Our Lord, in his conversation with the young man who came to him for advice, and in his subsequent remark that "many that are first shall be last, and the last shall be first," most probably intended to intimate that not a few who look upon themselves as Christians, and who boast of their supposed conformity to the Divine commandments, are nevertheless destitute of the real spirit of religion; and must, if they remain in this state, be finally rejected and disowned at the last day. It is, therefore, highly necessary to be jealous over ourselves in this respect; and to examine into those various false appearances, which, though they may pass among mankind for symptoms of genuine religion, are insufficient to constitute us true Christians in the sight of God.

Christ. Observ. No. 201.

To enumerate and describe all the various impostures by which men deceive themselves as to their character, would be impossible. The following instances, however, may deserve consideration.

1. There are certain natural dispositions of mind, which are apt to be made a substitute for religion, or which are falsely urged by their possessors, as among its genuine effects.

If, for example, a person be possessed of a kind and gentle temper, with benign and placid affections, which incline him rather to domestic enjoyments, than to gay and vicious pleasures; or if he be of a sedate or studious turn of mind, with a natural distaste to the company and friendship of the more profligate part of the world; how ready is he to conclude that he is unquestionably a religious character, or at least has religion sufficient to secure his eternal happiness! Thus a man may imagine himself making advances in religion, whilst, in fact, he has not moved a single step in it; his very excellencies being but of an extrinsic and accidental nature, without the smallest reference to decision or choice. He may be sober from necessity or convenience, though quite otherwise in desire: he may be externally regular and circumspect, merely from natural scrupulousness and delicacy of character: and all this and much more that is laudable, as far as it extends, may be placed, both in his own opinion and in that of the world, to the account of true religion; while, in fact, he knows nothing whatever of the real practical nature of Christian holiness. His ignorance on this subject is indeed palpable and manifest, from his endeavour to resolve all religion into these outward virtues; whereas the great object of the Gospel is completely to renew the very soul. Where the natural dispositions are licentious and unruly, Christianity accomplishes a thorough and universal

change;—and even where they are of a more sober and gentle cast, or where their evil is so diluted by good as to render a cursory observer often insensible to its existence, the heart, the source of all, is still polluted and impure, so that there must still be a deep and most extensive renovation. By this change the amiable and estimable qualities of the mind, far from being disfigured or destroyed, are greatly exalted and refined: still, however, they receive a new mould and complexion; are directed into new channels, and towards new objects. But, I fear, there is some reason to think, that this sort of semi-virtuous constitutional texture does, in fact, often make a more determined stand against the influence of Divine grace, than even more turbulent passions, or more vicious habits; for it must not be concealed, that there too often exists in such cases, a certain tendency proudly to wrap up, as it were, the mind in the impenetrable covering of suppositious goodness; or even if the subject of it *does* at last resort to the free grace of the Saviour, he is not led to such a measure, till, like the woman who had spent all her living on physicians; before she came to Christ, he has been successively dislodged from all those strong holds of human sufficiency, in which he had previously endeavoured to entrench his heart. Indeed, even after the truth may have been sincerely embraced, the profession of religion thus made is frequently more liable to suspicion than in more marked cases, where we observe the impetuous passions of the soul steadily subdued, the asperities of the temper progressively mellowing away, the strong prejudices of the mind one after another vanquished, the inveterate habits of the life daily overcome; the whole man, in short, gradually assuming a universal conformity to the law and the image of Christ Jesus; the grace of God thus constantly displaying its genuine in-

fluence, like the dropping of the gentle dew upon the grass, which, though slow and almost imperceptible in operation, is still certain and salutary in effect.

Let us not, then, proudly summon up to remembrance some supposed valuable endowments of mind, or collect together all the amiable dispositions with which we may be furnished; in order to derive from them a security and hope, which may serve as a sort of precious deposit, to which we may recur in every exigency, with a view to satisfy and soothe our conscience. The standard by which we are to form an estimate of ourselves must be materially altered: we must inquire what are our views of the Gospel, and what are our sentiments towards the Redeemer, and what are the effects of our religion upon our hearts and tempers. The real Christian, instead of drawing the motives of his actions from any worldly or self-pleasing views, derives them all from his obligations to God, his relation to the Saviour, and his expectations of eternal life through his mercy. He refuses, as David did, to serve his God with that which costs him nothing. He knows, that, however agreeable and engaging his dispositions might naturally be, he was still in that depraved and degenerate state which made a total renovation of heart absolutely necessary. Convinced that this change has taken place, he views himself as no longer his own; and consequently his great object now is, to glorify his heavenly Father and his Redeemer, by a life and conversation becoming the Gospel. If, therefore, he thinks at all of any good dispositions of his mind, it is only to inquire, how far they are sanctified by the grace of the Holy Spirit, and what evidence they afford of the power of godliness upon his heart. Every man, therefore, however remarkably gifted by nature, who is measuring himself

by a different rule, and thus speaking peace to his soul, is deceiving himself, while the truth is not in him. "He that," in any way, "trusteth to his own heart, is a fool."

2. Similar to this deception, produced by causes of a constitutional kind, is that which sometimes grows out of the circumstances of a man's external situation; from a peculiar arrangement of which, he may be led to conclude, that he has made some progress in religion, while, in fact, he is yet a stranger to God, and remains still in his sins.

This persuasion is an artifice, which our spiritual enemy often employs, like the former, against the young and unwary. If, for example, a young man has been blessed by the providence of God, with parents of a serious and exemplary character, who have devoted much of their attention to the pious education of their children; if he has been habituated from his infancy to certain prescribed rules and maxims, and has some association of a religious kind mingled with almost every circumstance in his history; if his lot had been uniformly cast amongst "the excellent of the earth," so that he has lived at a distance from scenes of licentiousness and vice: and, further, if, as might be expected, these and other causes have had the very natural effect of forming a sober, temperate, and respectable character; may it not be supposed, that such an individual, prone, like all other human beings, to self-approbation, may possibly take it for granted, that he is really under the influence of true religion, and that, consequently, there is little or nothing necessary for him to endeavour to obtain? The supposition is, at least, natural; it seems to have been verified in the case of the multitudes who came forth to be baptized of John, and whom he admonishes not to say within themselves, that they had Abraham to their father. Exam-

ples of a similar kind are not wanting in the present day. Such a religion is as ineffectual as it is easy; for if it go no farther than has been supposed, it is but the creature of fortuitous and occasional circumstances, and is, therefore, every moment at their mercy. True godliness is not to be confounded with such a state of mind; for it is not external appearance, detached from inward principle, and fashioned after the rudiments of the world, which constitutes the character of a Christian. Real religion is a personal and practical concern, flowing not spontaneously from any external condition, any more than naturally infused into the unrenewed temper. All the advantages which have been enumerated may have been fully enjoyed: the possessor may have conspicuously profited by each of them: he may perform much, and sacrifice much, to preserve the consistency of his assumed character, and to support his religious reputation; and so far these things may have produced their natural and almost mechanical influence upon his conduct: these plastic materials may have united to form a composition of a very unsuspecting appearance; but were it to be properly analysed, there is too much ground to fear, that there would be found in it but little of those genuine ingredients which enter into the nature of vital religion.—Let us not, then, deceive ourselves. It is not the mark of a Christian that he is well pleased with himself, or is satisfied with his attainments. Religion has its root deeply laid in humility. "He that doeth righteousness is righteous;" so that till a man is really in some measure conformed to the image of the Son of God; till love to him, a regard to his authority, and an habitual concern for his glory, become the cardinal points upon which his conduct turns, every hope which he is cherishing, of happiness and of eternal life, is but a delusive snare.

(To be continued.)

For the Christian Observer.

ON THE NEEDFUL CONNEXION AND
DISTINCTION BETWEEN MORAL
SUASION AND SPIRITUAL OPERA-
TION.

IF the subject of VERAX's inquiry (Number for June, p. 355,) and of C's reply to it (Number for July, p. 434,) has appeared to many readers of the Christian Observer as important as the present writer apprehends it to be, its farther discussion will doubtless be acceptable; although from the candour apparent in the statement of Verax, he will probably admit the answer already given to his objection, founded on Matt. xi. 21, to be decisive. Should he still feel any embarrassment on this point, it may perhaps be relieved by due attention to the expressions of Abraham, as stated by our Lord (Luke xvi. 29—31:) "They have Moses and the prophets; let them hearken to them. But he said, Nay, father Abraham; but if one went unto them from the dead they would repent." Abraham, however, replied to him, "If they hearken not to Moses and the prophets, neither would they be persuaded (*πεισθυσονται*) though one rose from the dead."

Here the repentance spoken of was evidently such as might have been effectual to salvation; for it was expressly intended to prevent the brethren of the rich man from coming into the state of misery which he suffered. (ver. 28.) He thought that they might be brought to such repentance by the force of *moral suasion*, provided it were rendered as forcible as would probably be the admonition of one whom they knew to have died. Our Lord, by sanctioning the negative to such an expectation, has decided, in the clearest and strongest manner possible, that "moral means cannot suffice to bring a sinner to a spiritual exercise of heart." Consequently, that the repentance of Tyre and Sidon in sackcloth and ashes, which, accord-

ing to our Lord's infallible knowledge, would have been excited by his performance of the same miracles at those places which he had performed, without any such effect, at Chorazin and Bethsaida, could not imply a spiritual exercise of heart.

I have been induced to add this argument to those which C. (I think very properly) has made use of, because, at a time when my own mind was embarrassed, as that of Verax appears to have been, it was *this* deduction which afforded me entire satisfaction. Our Lord's very solemn assertion, that, "except a man be born again, he cannot see the kingdom of God" (John iii. 3,) will, therefore, I hope, be admitted by Verax to be, not merely "a very plausible," but a *positive*, confirmation of the doctrine in question. Equally in point I apprehend to be the declaration of St. Paul (1 Cor. ii. 14,) "But the natural (*ψυχικος*, animal) man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know (them,) because they are spiritually discerned;" or "judged," as in the next verse; that is, "comprehended."

At the same time, wishing that the faith of Verax, and of every Christian, may be grounded upon the genuine sense, not the mere sound of Scripture, I shall admit, that the confirmation of this doctrine from John vi. 44, (to which he likewise refers,) may be more *plausible* than solid. When our Lord had said, "No man can come unto me except the Father draw him;" he closed his address with the admonition (ver. 64,) "But there are some of you that believe not:" and the Evangelist adds, "For Jesus knew from the beginning who they were that believed not, and who should [or would] betray him." And he said, "Therefore said I unto you (some of whom, I know, do not believe on me,) that no man can come unto me, except it were given unto him of

my Father." Now, according to the sound of these texts, and, I believe, their most common interpretation, what better excuse could the unbelievers then present desire, than that which they furnished them with? Might they not have replied, "If we do not put our trust in thee, as thou requirest, how can we help it? By thine own avowal, it depends not on any thing that we can do, but upon something which God does to some persons, and not to others." Was it consonant with that matchless wisdom and goodness, which our Lord habitually displayed, to put such an apology into their mouths, or into their minds? In fact, *did* they avail themselves of it? But would they not have done so, and that eagerly, had they so understood Jesus? I apprehend, however, that even if they were ready to advance such a plea, their lips must have been closed by our Lord's declaration (ver. 45,) in immediate connexion with the words first cited. Every man, therefore, that hath heard from the Father (*αὐτοῦ παρὰ τοῦ πατρὸς*.) and hath learned (*καὶ μαθὼν*) cometh unto me." Our Lord's original expressions, as thus rendered in Greek by St. John, appear to have intimated a marked distinction between "hearing from the Father," and "learning," as a scholar from his teacher; which requires a consent (though, perhaps, reluctant) to be taught. All the Jews had *heard* abundantly from the Father; by the Mosaic Law, and by all his subsequent dealings with them, as a nation over which he peculiarly exercised a paternal care and authority. But they had not all learned of him; not that they had not all equal advantages for doing so, but because many of them were too intractable to be taught. All who had been willing to learn from the Father, by the law, would come to Christ, to be farther instructed by the Gospel. If they had not learned from the Father, they *could* not come to Christ; for they had not

taken that intermediate step, without which it was naturally impossible they should come to him. An impassable gulph lay between them. Unless the Father had furnished them with instructions (that is, unless they had *heard* from him,) it would have been impossible for them to have *learned* what (as it was) they were inexcusable for not knowing; because their ignorance was merely the consequence of their own refractoriness. But to be *drawn* by the Father, implies more than *hearing* from him: it implies consent to be taught by him, without which no one can learn. Such a willingness to learn must, at the same time, have been unavailing, unless instruction had been given. The sense of our Lord's expressions, taken in their mutual connexion, I apprehend, therefore, to be this: "All of you have heard from the Father, but all of you have not learned of Him: he has used means to attract you all, but you have not all been drawn to Him: every one that has not only heard from the Father, but has learned of Him, comes to me as a disciple; but he could not have thus come to me, had it not been given to him by my Father."

Such an interpretation appears to me to be confirmed and illustrated, by our Lord's charge against the Jews, in the preceding chapter (ver. 39, 40:) "Search the Scriptures; for in them ye think to have eternal life, and they are testimonies of me; yet ye will not come to me, that ye might have life." It would be vain to assail any man's conscience with such a charge, if, at the same time, you told him, (or could not confute him, should he tell *you*,) that he can do nothing effectual to obtain eternal life. But if he admit that "the holy Scriptures are able to make him wise to salvation, through faith which is in Christ Jesus," and neglects to search them that he may come to Christ, his mouth must be stopped, and he must stand guilty

of his own perdition, before God and men.

Verax has described, with great accuracy and perspicuity, in his first paragraph, my own sentiments, and probably those of a majority of your readers. To this, therefore (p. 355,) for the sake of brevity, I refer. But I conceive such sentiments to be in no wise incompatible with the efficacy of *moral suasion* to every purpose, which, according to the Gospel, is requisite for the glory of God, and the salvation of mankind. Yet I do not, with Verax, rest this efficacy on "the degree in which the Holy Spirit causeth it to act upon the mind and hearts of individuals" (p. 356.) The Scriptures abound with arguments, exhortations, invitations, entreaties, admonitions, and awful denunciations; with every thing, indeed, that can be needful to penetrate the dullest understanding, and to rouse the most sluggish sensibility. These are corroborated by striking displays of the wisdom and goodness of God, throughout creation; and of his providence, throughout our lives; as well as recorded for our instruction. As intelligent creatures, we must necessarily be responsible for such instructions, and attractions to God. As sinners, looking up to our dreadful Judge, we cannot indeed *love* him: but if we do not completely pervert our rational faculties, we must *fear* him. By fear, sinners are compelled to surrender themselves to Divine justice, and to feel that they are lost. *Self-love* is the ruling motive of human nature, and *self-dependence* (for merit

or strength) its support. When this is cut off, by conviction and experience, self-love constrains us to seek Divine mercy and aid: and such is the efficacy of that propitiation which Christ has made for the sins of the whole world, so perfect is the freedom with which our heavenly Father imparts his Holy Spirit to those who ask him; that no want of love to him, no ignorance of blessings which we need, can prevent the overflowing of his grace, to all who consent that he should save them. God, *then*, imparts to the sinner, that capacity of *knowing* him, without which he could neither *love* God supremely, nor his neighbour as himself.

If these views of the purport of Divine Revelation, are admitted, in the main, to be correct, then it is *evident*, that sin and perdition arise wholly from the *creature*; and that salvation, first and last, is wholly from God. Ample scope and efficacy are given to *moral suasion*; without attributing to it, that which the Scriptures ascribe to the Holy Spirit. To *sinners*, the utmost encouragement for repentance is presented, and the guilt of their own destruction is imputed; while those who are "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Christ," are affectionately admonished, "if they call on the Father, who, *without respect of persons*, judgeth according to every man's work, to pass the time of their sojourning here in fear." (1 Pet. i. 2. 17.)

EUBULUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

IN no seat of education are the institutions for the encouragement

and promotion of true science and sound learning better planned or more effectually conducted than in the University of Cambridge. By

a strange anomaly, however, this University has been more branded for laxity or total absence of discipline, than even the sister one of Oxford. Slander has represented the whole, or nearly the whole, body of under graduates as a collection of profligacy and dissipation, brought together by idleness or fashion to squander their time and their property, till they become of age to enter into those pursuits for which they are intended. How false and malicious are these charges, any one who is the least conversant with the state of the University will readily pronounce; though I have no doubt but the calumny which has gone abroad will weigh heavily on the minds of many parents, who have, perhaps, been denying themselves many gratifications, in order that their sons may obtain the advantages of a college education.

The objections which are usually urged against the University, are, for the most part, similar to those which A WESTMORELAND YEOMAN, in your Number for July, informs us have made considerable impression on his mind; and therefore, for his satisfaction, and for that of parents in general, I shall make a few remarks upon each of those topics which he has thought proper to notice.

The first thing which the Westmoreland Yeoman wishes to know is, "whether it is true that many of the young men who go to college are not lodged within the college walls, but are scattered up and down the town, in lodging-houses, out of the reach of the observation or controul of their superiors." To the first part of this inquiry, I answer in the affirmative: to the second, decidedly in the negative. Many of the under-graduates of Trinity and St John's Colleges, cannot be supplied with rooms within the walls of their respective colleges, and are, therefore, obliged to have lodgings in the town; but whoever insinuated to A Westmore-

land Yeoman that those under-graduates who "*keep*" in lodging-houses, are out of the reach of the observation or controul of their superiors, must have been either remarkably ignorant of university discipline, or have been prompted to this unfounded declaration by ill will to the University, or by some other motive equally unworthy. I will, therefore, mention some of the regulations which are enforced respecting lodging-houses, that the world and the Westmoreland Yeoman may know how utterly false are those charges to which they have been listening.

In the first place, before any one can keep a lodging-house for the accommodation of university-men, it is necessary to obtain a license from the Vice-Chancellor and one, at least, of the Proctors; and no license is in any case granted without testimonials of respectability of character being produced by the applicant. In the next place, the young men are under the same or stricter controul than those within the walls of their respective colleges; for at the end of every week a bill is sent by the master of the lodging-house to the college tutor, stating whether in the course of the week his lodger has ever been absent from his rooms after ten o'clock in the evening, and, if so, specifying the time at which he returned. Should any under-graduate be absent from his rooms a whole night, the circumstance is the next morning reported to the tutor, who has power to call the defaulter to strict account. Should any master of a lodging-house attempt to evade these regulations, the punishment is suspension from, if not entire deprivation of, the privilege of receiving university lodgers. From what has been said I leave every one to judge whether under-graduates in lodging-houses are or are not under the controul of their superiors.

The regulations to which lodging-houses are subjected, will, I

think, satisfy most people that building is not so necessary as your correspondent seems to apprehend: and this, I think, will more especially be the case when they are informed that the colleges which stand most in need of enlargement have neither the funds necessary for so gigantic an undertaking, nor ground whereon to place these ideal edifices. Besides, I am of opinion, that if the young men be not deterred from a vicious course by the restraints which are at present laid upon them, they would not be kept within more proper bounds, though all the bolts and bars of half the prisons in England were employed for that purpose.

The second inquiry of your correspondent is respecting drunkenness. That most men in the University are in the habit of drinking a little wine after dinner, I am far from denying; and in many cases, when a party is assembled, I have no doubt that some of the young men may transgress the bounds of moderation. But how, I would ask, is this to be prevented? Is wine to be altogether forbidden at Cambridge, because a few young men make a bad use of it? The same reasons would, I apprehend, render it an interdicted commodity throughout the empire. I shall briefly add, that wherever drunkenness is observed, it is discouraged and punished.—With regard to what your correspondent mentions against admitting young men into college at any hour of the night, I suppose there is no one who will not acknowledge that even this is much better than, by a refusal, to oblige them to take up their abode in a tavern, or a house of still worse description.

In reference to the third accusation, I can assure A Westmoreland Yeoman, that the proctors, with their men, go about the streets every night, in order to clear them of those nuisances of which he complains; and that any person of that description who is observed is immediately

apprehended and lodged in custody. —What is hinted respecting bed-makers might be true at some distance of time past; but those who at present hold the office are either men or old women.

I have no doubt there are many students in Cambridge who have no objections to an occasional game at whist; nor do I see any reason why cards should be prohibited in the University. Gaming does not appear to be one of the crying sins of Cambridge: it certainly often happens that the young men make bets with each other, but I do not think that transgressions of this kind ought to come within the cognizance of college discipline. The invariable punishment of any undergraduate who is found guilty of equipping, or of being otherwise concerned in, a horse-race, is expulsion from the University: that riding over to Newmarket would be punished so severely, I am not prepared to say; nor, if it were, do I think it would be just.

“But the worst report of all remains to be mentioned,” says your correspondent. This worst report of all, as far as I can make out from the statement of your correspondent, refers to the circumstance that, in the month of February last, an unfortunate individual belonging to Trinity College was found starved to death in a ditch in the vicinity of Cambridge; and it appears also that he was in a state of intoxication at the time. This melancholy event naturally caused a deep sensation through the University; and a pamphlet was shortly after published, severely reprehending the University for its want of discipline. To this several answers have appeared. But as I do not wish to involve either the Westmoreland Yeoman or yourself, Mr. Editor, or your readers at large, in the party disputes of university politics, I shall say nothing on the respective merits of these productions, especially as they do not at

all affect the real question at issue. I therefore take leave of your correspondent by assuring him, that, like himself, I also am

A NORTH COUNTRY MAN.

To the Editor of the Christian Observer.

YOUR correspondent, who has favoured us with two excellent papers on Cowper's poem of the Task, having apparently suspended his remarks, the following miscellaneous observations on the poet and his works, may, perhaps, in the mean time, be thought worthy of a place in your miscellany.

In the poem of Retirement, where the author is discussing the subject of the works calculated to form the innocent recreation of the retired man, Cowper writes :

Not his, who, for the bane of thousands born,
Built God a church, and laugh'd his word
to scorn.

Does this refer to Voltaire ?

In the third volume of Madame de Staël's posthumous work, entitled "Considerations on the French Revolution," the following lines from the Task are quoted in a passage descriptive of the patriotism of the English :—

Thee I account still happy, and the chief
Among the nations, seeing thou art free ;
My native nook of earth ! Thy clime is rude,
Replete with vapours, and disposes much
All hearts to sadness, and none more than
mine :

Yet, being free, I love thee.

To which is subjoined the following scholium : "These verses are by a poet of admirable talent, but whose happiness was destroyed by his extreme sensibility. He was labouring under a mortal disease of melancholy ; and when love, friendship, philosophy, every thing, added to his sufferings, a free country yet awakened in his soul an enthusiasm which nothing could extinguish."—It is not correct to assert, that patriotism was
Christ. Observ. No. 201.

the *only* feeling capable of awakening the mind of Cowper from its painful lethargy. I fear that by the word *philosophy* is intended *religion* ; a catachresis scarcely to be paralleled in any author.

There is a passage in the poem of Charity, which, although suggested by the poet's own views of the retributive justice of the Deity, has almost a prophetic appearance. It follows the allusion to the cruelties of the Spaniards in South America (in which, by the way, there is perhaps some confusion of Mexican and Peruvian history.)

Oh could their ancient Incas rise again,
How would they take up Israel's taunting
strain—

Art thou, too, fallen, Iberia ? Do we see
The robber and the murd'rer weak as we ?
Thou that hast wasted earth, and dar'd de-
spise

Alike the wrath and mercy of the skies,
Thy pomp is in the dust, thy glory laid
Deep in the pits thine avarice hath made.

Art thou the god, the thunder of whose
hand

Roll'd over all our desolated land,
Shook principalities and kingdoms down,
And made the mountains tremble at thy
frown ?

The sword shall light upon thy boasted pow-
ers,

And waste them, as the sword has wasted
ours.

In the Quarterly Review, vol. VIII. p. 427, art. Belsham's Life of the Rev. Theophilus Lindsey, the reviewer, after Mr Belsham, represents Cowper as having, in the following passage, censured the subject of the narrative for quitting a church, the doctrines of which he disbelieved.

They now are deem'd the faithful, and are
prais'd,

Who, constant only in rejecting Thee,
Deny thy Godhead with a martyr's zeal,
And quit their office for their error's sake.
Task, book VI.

A proper consideration of the cha-
racter of Cowper, and a reference to
4 G

the context, would have convinced the critic, that the poet never intended to censure the act of secession, but merely the opinions which led to that secession, or rather the wrong dispositions in which, as he conceived, those opinions originated.

Blind, and in love with darkness ! yet ev'n
these
Worthy, compar'd with sycophants, who
kneel
Thy Name adoring, and then preach thee
man !

Were the words, "constant only in rejecting thee," intended as an allusion to the many-coloured opinions of Priestley ? Cowper's relation, Spencer Madan, was the author of some letters addressed to Priestley.

In the late edition of Cowper's works, in ten small volumes, his few prose publications are omitted, as also his Olney Hymns, his Translations from Madame Guyon, his posthumous Memoirs of himself (a work, it may be, fitter for private than general circulation,) a humorous Epistle to the Rev. Mr. Bull, which I have not seen except in Greathead's Brief Memoir of Cowper, to which it is subjoined, and a Poem written under the influence of some early disappointments, and found only in Hayley and Greathead ; a piece, which, even if it were interesting on no other account, would be so as displaying a curious contrast between his early and his latter style of poetical diction and versification. There were, no doubt, satisfactory reasons for the omission of some of the above named compositions. To a future complete edition of Cowper, a well-written life of the poet would be a valuable adjunct ; a life, I mean, which shall contain an accurate, and pious, and philosophical comment on the events recorded, and a judicious explanation of the causes of his melancholy, and the manner of its connexion with his religion ; points which, if not properly understood (and they certainly

have been often misrepresented,) are, perhaps, liable to considerable abuse, and that too in contrary ways. Such a work might also contain critical observations upon his poems, his poetical character, and the influence of his writings on the literature and morality of the age ; as well as on the morality of our literature in particular. Cowper is, in fact, the patriarch of a large part of the present generation of poets, at least of the moral class. A commentary on various passages in the poems might also be of service.

The following passages in our author may be noticed as either parallelisms with or imitations of, other authors, ancient and modern. I am far from charging the poet generally with plagiarism in the several instances which I have collected of coincidence. Dr. Johnson, in his admirable remarks on plagiarism in the Rambler, has forcibly shewn how very unfair it is to charge an author with this literary crime, on such evidence as that which is often produced to substantiate the charge. I refer your readers to his remarks and illustrations.

1. 'Tis born with all, the love of Nature's
works :

Ev'n in the stifling bosom of the town
A garden, in which nothing thrives, has
charms

That sooth the rich possessor. ———

————— Are they not all proofs,
That man, immured in cities, still retains
His inward inextinguishable thirst
Of rural scenes ? *Task*, book IV.

Novistine locum potiorum rure beato ?

Est ubi plus tepeant hiemes ? etc. ———

Nempe inter varias nutritur sylva columnas,
Laudaturque domus longos quæ prospicit
agros.

Naturam expelles furca licet, usque re-
curret,

Et mala perrumpet furtim fastidia victrix

Hor. Ep. lib. I. x. l. 14.

I have forbore to quote the whole of the two passages, for the sake of brevity : the classical reader will be

gratified by comparing them. Horace was evidently a favourite author with Cowper. The coincidence here, however, might easily be accidental.

2. O thou, resort and mart of all the earth,
Chequer'd with all complexions of mankind,
And spotted with all crimes ; in whom I
see

Much that I love, and more that I admire,
And all that I abhor ; thou freckled fair,
That pleasest and yet shock'st me ; I can
laugh,

And I can weep, can hope, and can despond,
Feel wrath and pity when I think of thee !

Task, book III. ad fin.

(See also the conclusion of the first book.)

Similar to this is the *language* of Dryden in his Medal :

London ! thou great empire of our isle !
O thou too bounteous, thou too fruitful Nile !
How shall I praise or curse to thy desert,
Or separate thy sound from thy corrupted
part ?

Dryden, however, is speaking of the *political* merits and demerits of his subject ; Cowper of the *moral*.

3. ——— that confident address,
Those habits of profuse and lewd expense,
That scorn of all delights but those of sense,
Which, though in plain plebians we con-
demn

With so much reason, all expect of them.

Tirocinium.

——— Alea turpis,
Turpe et adulterium mediocribus ; hæc
eadem illi
Omnia cum faciant, hilares nitidique vocan-
tur.

Juv. Sat. XI.

4 So manifold, all pleasing in their kind,
All healthful, are th' employs of rural life,
Reiterated as the wheel of time
Runs round ; still ending, and beginning
still.

Task, book II.

——redit agricolis labor actus in orbem,
Atque in se sua per vestigia volvitur annus.

Virg Georg. II. 401.

We owe to Cowper, perhaps, the best transfusion of the celebrated lines in the same Georgic :

Felix, qui potuit rerum cognoscere causas ;

Atque metus omnes et inexorabile fatum
Subjecit pedibus, strepitumque Acherontis
avari !
Ib. l. 490.

Except, indeed, that he has rather Christianized than translated the passage :

Happy the mortal who has traced effects
To their First Cause ; cast fear beneath
his feet,
And death, and roaring hell's voracious
fires.

Motto to Verses on one of the Bills of Mortality.

5. ——— The million flit as gay
As if created only like the fly,
That spreads his motley wings in th' eye of
noon,

To sport their season, and be seen no more.

Task, book III.

(See also the conclusion of the third paragraph of "Truth.")

Nor do I name of men the common rout,
That, wand'ring loose about,
Grow up and perish like the summer flie.

Sams. Agonistes.

6. And all her love of God a groundless
claim,

A trick upon the canvas, painted flame.

Conversation.

Love is no more a violent desire ;
'Tis a mere metaphor, a painted fire ;

Dryden's Prologues.

7. And ev'ry moment's calm, that soothes
the breast,

Is given in earnest of eternal rest.

Epistle to a Protestant Lady in France.

In still small accents whispering from the
ground

A grateful earnest of eternal peace.

Original Copy of Gray's Elegy.

8. Their way was on the margin of the
land,

O'er the green summit of the rocks, whose
base

Beats back the roaring surge, scarce heard
so high.

Task, book VI.

—— the murmuring surge,
That on th' unnumber'd idle pebbles chafes,
Cannot be heard so high.

King Lear, Act IV. Sc. 5.

9. For where was public virtue ever found,
Where private was not ? Can he love the
whole,

Who loves no part? He be a nation's friend,
Who is in truth the friend of no man there?
Can he be strenuous in his country's cause,
Who slights the charities, for whose dear

sake
That country, if at all, is to be lov'd!

Task, book V.

Ὁ γὰρ μισότεχνος, καὶ πατὴρ πονηρός, οὐκ
ἂν ποτε γένοιτο δημαγωγός χρηστός· οὐδ' ὁ τὰ
εὐχέλτατα καὶ εὐκλείτατα σώματα μὴ στέργων,
οὐδέποτε ὑμᾶς περὶ πλείονος ποιήσεται τοῦς
ἀλλοτρίους οὐδέ γε ὁ ἰδίᾳ πονηρός, οὐκ ἂν ποτε
γένοιτο δημοσίᾳ χρηστός. *Æsch de Cor. xxix.*

This remarkable coincidence has
also been noticed in the Quarterly
Review, art. Gifford's Political Life
of Pitt.

Those of your readers who are fa-
miliar with Cowper's Letters, will re-
collect the name of Hurdis, the well-
known and amiable author of the Vil-
lage Curate. It may be no unsuitable
supplement to the *Cowperiana*, to
insert a select extract or two from
an author who, in manner and spirit,
bears, though on a smaller scale, a
considerable resemblance to that po-
et; displaying in the midst of much
carelessness, some rather insipid de-
scription and much prosaic writing,
much of Cowper's freshness of ex-
pression, liveliness of painting, and
purity and kindness of sentiment.
The following is the opening of the
second part.

Ye gentle pow'rs, if any such there be,
(And, if there be not, 'tis a sweet mistake
To think there be) that day by day unseen,
When souls, unanimous and link'd in love,
In sober converse spend the vacant hour,
Hover around, and in the cup of life
A cordial pour which all its bitter drowns,
And gives the hasty minutes as they pass
Unwonted fragrance; come and aid my song,
In that clear fountain of Eternal Love
Which flows for aye at the right hand of
Him,

The great Incomprehensible, ye serve,
Dip my advent'rous pen, that nothing vile,

Of the chaste eye or ear unworthy, may
In this my early song be seen or heard.

The following beautiful passage is
from another part of the poem.

In such a silent, cool, and wholesome hour,
The Author of the world from heaven
came

To walk in paradise, well-pleased to mark
The harmless deeds of new-created man.

And sure the silent, cool, and wholesome
hour

May still delight Him, our Atonement
made.

Who knows but as we walk he walks un-
seen,

And sees and well approves the cheerful
task

The fair one loves? He breathes upon the
pink,

And gives it odour; touches the sweet
rose,

And makes it glow; beckons the evening
dew,

And she is it on the lupin and the pea;
Then smiles on her, and beautifies her
cheek.

With gay good-humour, happiness, and
health

So all are passing sweet, and the young
Eve

Feels all her pains rewarded, all her joys
Perfect and unimpaired. But who can
love,

Of heav'nly temper, to frequent your walks,
Ye fashion-loving belles? The human soul
Your pestilent amusement hates; how then
Shall He approve, who cannot look on
guilt?

The following inscription was writ-
ten by the author for the tomb of a
younger sister.

Farewell, sweet maid: whom, as bleak
Winter sears

The fragrant bud of Spring, too early blown,
Untimely death has nipt. Here take thy
rest,

Inviolable here! while we, than thou
Less favour'd, through the irksome vale of
life

Toil on in tears without thee. Yet not long
Shall death divide us—Rapid is the flight

Of life, more rapid than the turtle's wing,
And soon our bones shall meet—Here may
we sleep,
Here wake together !* and by His "dear
might,"

* "I have promised her," says he, in a letter to Cowper on the occasion, "that she

Who conquer'd Death for sinful man, ascend
Together hence to an eternal home !

shall sleep beside me, and have appointed her a place at my right hand ; a situation she always loved, and from which, God knows, I never wished her to depart."

SCIPIO ÆMILIANUS.

REVIEW OF NEW PUBLICATIONS.

Reply to the Inquiry of Mr. Steven into the Abuses of the Chartered Schools in Ireland. By the Rev. R. N. HORNER, A. B. Curate of Dundalk, Diocese of Armagh. Dundalk : 1818. pp. 32.

General Report of the Charter Schools of Ireland, visited in the Summer and Autumn of the Year 1817, presented to the Incorporated Society in the Month of February 1818. By the Rev. ELIAS THACKERAY, A. M. Vicar of Dundalk, and formerly Fellow of King's College, Cambridge. Dublin : 1818 pp 68.

In our Number for March last, we gave some account of a pamphlet published by Mr. R. Steven, on the subject of "the Chartered Schools of Ireland." The statements which that pamphlet contained have produced a vindication of those schools from the pen of Mr. Horner, in which it is affirmed, that the greatest part of Mr. Steven's delineation is utterly groundless as applied to their existing circumstances. He complains, and certainly with some shew of justice, that Mr. Steven should have previously entered into no *personal* examination of the schools which he so unsparingly attacks, and that he should have cited no printed documents on the subject, of a later date than thirty years. We conclude, however, that during that long period only one printed document has made its appearance—namely, the Report

of the Commissioners of Education made to the Government in 1809, and afterwards laid before the House of Commons—because it is the only one to which Mr. Horner refers. Had there been any other, he ought to have pointed it out. Assuming that we are correct in supposing that this Report is the only additional source of information respecting these schools, which has issued from the press since the year 1788, we think the public have still some right to complain of the obscurity that has enveloped the conduct of an institution which has been supported at so large an expense to the nation, and which the clearest evidence had shewn to have been most shamefully mismanaged.

To this Report, on which Mr. Horner lays great stress, we ourselves have not had access ; and we cannot therefore venture to state what may be its general bearing on the question at issue between that gentleman and Mr. Steven : but, without doubt, the extracts produced by Mr. Horner are of such a decisive character, that it will be necessary for Mr. Steven to explain why his inquiry was not directed to this document as well as to those which had preceded it.

Mr. Edgeworth is the principle witness adduced by Mr. Horner. He is brought forward as congratulating "the Society on the flourishing state of their schools," and as testifying "that the system of education was

efficacious, practical, free from bigotry, and in every respect such as to put it beyond the reach of private defamation or public censure." With all our respect for Mr. Edgeworth, however, we must think that his testimony is somewhat too general and unmeasured for the purpose of satisfactory vindication, especially as we shall find that, eight years afterwards, when Mr. Thackeray inspected these schools, there still remained some defects in their administration, which might very reasonably call for censure and reform.

Mr. Horner affirms, that the animadversions of Mr. Howard and Sir J. Fitzpatrick had produced their intended effect in the increased comforts and improvement of the children, and that those establishments have now attained to a state of considerable excellence. He supports this assertion by bringing forward from the Report of 1809 two additional witnesses, Mr. Corneille, Secretary to the Board of Education, and Dr. Beaufort. The former expresses "the very great satisfaction he experienced from the very general good state of the Society's schools which he had been sent to visit and inspect." And the latter speaks thus: "It appears that this great number of children are trained up in health, cleanliness, and good order; and, although they may be better instructed in some schools than others, yet in all they are reasonably well taught to read and write, and all learn their duty to God and man."

"When our Report," adds Mr. Edgeworth, "passes through the hands of Government to the public at large, it will be compared with Mr. Howard's *just* representations of these schools at a former period. The comparison will give an irrefragable proof of the gradual and increasing attention which is now paid to the lowest classes of people in Ireland." It does not appear, however, that this Report, though laid on the

table of the House of Commons, was ever given to the public. And we the more regret this circumstance, as Mr. Horner's extracts from it are very scanty, consisting indeed only of the passages which we have above transcribed. At the same time, enough transpires to shew that the Report did not consist exclusively of panegyric; for it is observed by Mr. Horner, that while the witnesses "bestowed praise on all that merited approbation, their censure was inflicted on all that merited reproof." No further particulars, except in the way of incidental reference, are given of this important document on which Mr. Horner seems mainly to rely as establishing the extreme inaccuracy of Mr. Steven's statements. This charge of inaccuracy, however, will turn upon the fact, whether Mr. Steven had this document before him. Mr. Horner more than insinuates that he had: he says, "Mr. Steven's own words imply his having read it." He leaves, therefore, the inference to be drawn that he could not have overlooked it, but must have suppressed the information which it contained.

The assertion of Mr. Steven, that the children of Papists have been kidnapped, or torn from their parents, to fill these schools, Mr. Horner states to be utterly unfounded. The very form of admitting a child to the Charter Schools requires that the father, or the mother, or the next of kin if both should be dead, should *entreat* for the admission, and should give a full and voluntary consent to the child being educated in the principles of the Protestant religion.—He endeavours, also, to convict Mr. Steven of some exaggeration in his statement of the finances of the Society. Instead of 60,000*l.*, the sum at which Mr. Steven had estimated its annual income, Mr. Horner maintains, that it amounts only to 50,000*l.* But even this last sum is so very large as to give the public a fair right to

expect the most important results from its application. The National Education Society, in the seven or eight years of its existence, has produced, on the population of this country, effects of vast extent and magnitude, compared with which the results of the Chartered Schools in Ireland, during the same period, dwindle down into perfect insignificance; and yet the whole amount of the funds, which the former has had to expend, has not exceeded the income of the latter for a single year. The two societies proceed, it is true, on different plans. But why is not the most efficient plan adopted in Ireland, the country which is acknowledged on all hands to stand most in need of it? The objection of Mr. Horner to the substitution of a different course of education in the place of that pursued in the Chartered Schools—namely, that “the defects of a different course can only be fully ascertained by the test of years, and can only be known, when to know them may be fruitless”—will have no weight whatever, in opposition to the experience furnished in Scotland by its parochial schools, and in this country by the National and Lancasterian institutions.—There was, it is true, one grand purpose which might have been served by the Chartered Schools; we mean that of educating schoolmasters for Ireland. Had this object been attended to, we might have long since witnessed the most beneficial effects flowing from their institution to the whole population of that neglected country. As matters have been conducted, the Chartered Schools Society, with an admitted income of 50,000*l.* per annum, has not succeeded in furnishing fit schoolmasters even for their own forty or fifty schools. And now, for the first time, as we learn from Mr. Thackeray, the Committee of the Society are called to deliberate upon the propriety of taking measures for the education of male and female

teachers. But we are anticipating Mr. Thackeray’s interesting Report, to which we shall now turn our attention.

In the year 1817, Mr. Thackeray, accompanied by his lady, inspected the whole of the Chartered Schools: and, at the close of his tour, rendered to the Society a minute and circumstantial Report of each, which we trust will be laid before Parliament in the ensuing session. The Report *now* published contains only such *general* remarks as had been suggested to him by what he saw. To these we will briefly advert.

An uniformity of dress has been adopted in the Society’s schools, and the clothing of the boys is supplied from Dublin; so that there is now, in Mr. Thackeray’s opinion, a greater security that the materials will be good than when they were supplied by the masters. The girls, however, are still supplied by the mistresses, and the materials are stated to be, in some instances, inferior; in addition to which some useful articles are wanting. On the whole, a great improvement is reported to have taken place as to the comforts of good clothing, and as to neatness and cleanliness in the management of it. And yet it is clear, that much still remains to be done on this important head. “In some schools,” says Mr. Thackeray, “these points are by no means neglected; and though in others more attention is requisite, there are very few instances of striking disregard.” Something, he says, is still required “in order to make the schools universally creditable, and to ensure to the children all the comfort which good clothing affords.” This Mr. Thackeray regards as of “vital importance,” “because it will otherwise be impossible to form those habits of neatness and decency which it is one of the important objects of the Society to introduce.”

Mr. Thackeray speaks of the

schools as generally healthy : all except one have been exempt from the late epidemic. A few schools, however, have been discredited by the prevalence of ophthalmia and ring-worm, and more by the blameable neglect of cutaneous eruptions. We draw a more unfavourable inference respecting health from the generality of the following apologetical observations than even from these admitted instances of culpable neglect. "To judge fairly," says Mr. Thackeray, "on this head, it is necessary to remember that these institutions are open to poor children of every description ; that as there is no admission under six years old, bad nursing, bad feeding, and consequent disease, may have made deep inroads before that age upon the constitution ; besides, that maladies rooted in the frame may not appear until after that period." Is there, then, no medical examination instituted before children are received into these schools ? Is it possible that *deep inroads* on the constitution of a child of seven years of age, or even that maladies rooted in the frame, should in any material number of instances evade the scrutiny, we will not say, of medical skill, but even of a superficial observer who has been accustomed to contemplate the varying appearances of his own children ? What would be said to the conductors of Christ's Hospital or any other great school on the English side of the channel, who should preface their Report of the health of their pupils with such an anticipated defence as this ? The reasonable presumption would be, that there was much ill health among the children, and consequently much neglect in the conductors of that particular seminary. Such a mode of defence, indeed, if it could be admitted, would be equally available to the cotton-spinners of Lancashire as to the schoolmasters of Ireland.

Mr. Thackeray has remarked, that the progressive improvement which

in most instances is observable in the manners and general appearance of the children, is in proportion to the attention of the visitors and catechists, and the kind conduct of the masters and mistresses ; and he very properly recommends that the masters and mistresses, whose negligence has led to different results, should be made to feel that their continuance in office will depend on their future care and fidelity.

Mr. Thackeray's observations on the *education* given in these schools are far more creditable to him than they are to the Society. They seem to us to indicate a lamentable failure in the main object of its institution. Let Mr. Thackeray here speak for himself.

"In this respect the schools of the Society differ greatly from each other. In several of the schools *the masters have persuaded themselves, that they are not concerned in the education of the children, but merely in their domestic and general superintendence.*

"Where masters have formed this erroneous opinion, the ushers are, in some instances, *but ill qualified to discharge the duties of instruction.*

"The difficulty of obtaining teachers is universally acknowledged throughout Ireland : the Society, therefore, have too frequently been compelled to be satisfied with the best they could obtain. I have already expressed my persuasion, that they may have, in their own institution, the very best remedy for this defect ; and that by a proper course, they may not only derive from their establishment the means of its own great improvement, but also make it become an extensive national good.

"The demand in Ireland for parish clerks, schoolmasters, and mistresses, in her present anxiety for information, appears to me to be such as would employ one half of the children annually sent out of the Society's schools : and I am inclined to believe, that if institutions, such as I have suggested to the Board, were once formed, applications would soon be made from every quarter. The progress in common education, including und ~~his~~ term, reading, writing, spelling, and accounts, is in many schools

highly respectable; in several schools only moderately good; and in some few, very defective. The circumstances just referred to sufficiently account for this difference.

"I must once more observe, that I see no means of ensuring general efficiency except that already pointed out. This, and this alone, would remedy defective schools, and improve the best.

"The sensible advantages, thus secured, would obviate objections which at present, even some Protestants, start against the Charter School Establishment.

"It would be universally felt, that the public money could not be better expended, than in not only communicating competent education to those who would otherwise be neglected, but in continually training apt and able instruments, who might communicate to multitudes, the beneficial habits formed in themselves by lengthened discipline and complete instruction." pp. 14—16.

What a picture does the above extract exhibit of the inefficiency of this great and expensive establishment! What must be the system of regulation, inspection, and controul, when masters could be suffered to continue for one day, not to say for years, under the delusion that they had nothing to do with the education of the children! And then the ushers, who are their only substitutes, are sometimes altogether unfit for the office of teaching! And this, be it remembered, is the Report made in the year 1817 respecting the schools of a society possessing an annual income of upwards of 50,000*l.*, and having therefore ample means, by the judicious appropriation of a small part of this sum, to procure teachers eminently qualified for their office from the central National or Lancasterian schools in England. From these sources schoolmasters have been procured during the last six or seven years for almost all parts of the world. In that time, the National Education Society alone has sent forth nearly one thousand new teachers: and yet in Ireland the liberality of the public is shamefully wasted, because the conductors of

this institution have not been at the pains to procure or to rear proper instructors. The demand for schoolmasters in Ireland, it is known, has long been great; so great, that an institution has existed for ten years past, supported by the voluntary donations chiefly of persons in England, for the express purpose of educating Irish schoolmasters. The Chartered Schools, no less than the other schools in Ireland, have languished for want of capable teachers; and yet now, for the first time, does it appear even to have been suggested to the Committee, that a part of the enormous funds at their disposal might be beneficially applied in preparing the indispensable means of making the whole available to any certain and permanent purposes of good. But to proceed—

The religious instruction of the children in a third of the schools is confined almost entirely to the repetition of catechisms, which Mr Thackeray justly considers as furnishing inadequate means of information on this all-important subject. In the other two-thirds of the schools he states that religious instruction is communicated to a much larger extent, embracing the historical and prophetic parts of Scripture.--Why the doctrinal should be omitted we know not. Mr. Thackeray strongly recommends that the pupils should further be made not only well acquainted with, but interested in, the Liturgy—a point "which has not hitherto been attended to in the manner which the case requires."

The state of religion and morals in the schools depends, in the view of Mr. Thackeray, mainly on the masters and mistresses. Where they are steady, vigilant, and judicious, things proceed satisfactorily; while a contrary conduct on their parts leads to directly opposite results. He suggests various remedies for this evil. The only effectual one, however, appears to us to be the instant removal of incompetent or neg-

ligent masters and mistresses, and the substitution of others who not only understand the duties of their office, but will be zealous and conscientious in discharging them. Mr. Thackeray subjoins a remark, which has naturally arrested our attention. He does not yield, he says, to "representations unfavourable to the moral character of schools, as if they were infected by some inherent taint not possible to be expelled." Such representations he considers but as an apology for negligence on the part of superintendents.—We have no doubt that Mr. Thackeray is right in refusing his assent to such positions; and yet what can we conceive of a state of things which requires so very singular an observation as this? It has become, it would seem, a question in Ireland, founded, partly at least, on the interior conduct of the Chartered Schools, whether schools as such—schools generally—are not infected with some incurable moral plague. What has Mr. Steven asserted which speaks more powerfully than this passage does respecting the mismanagement of this institution?

The suggestions of Mr. Thackeray are always judicious and intelligent, and we trust they will be attended to by the Committee; but he feels strongly, what we also feel, that all will be absolutely "fruitless, so long as schools are committed to incompetent superintendents." He dwells on this point so frequently and so strongly, recurring to it again and again whenever an opportunity offers for fairly propounding the proposition, that it would seem as if there were some reason to fear lest the Committee might question its truth, or be insensible to its vital importance. In this country the conviction is already so deeply wrought, that without a competent teacher it would be useless to maintain a seminary for instruction, that the mere fact of incompetency, being once

proved, would seem to leave its managers no option as to the course they should pursue. The case, however, seems to be different in the sister kingdom.

The farms which the masters of the Chartered Schools hold, appear to Mr. Thackeray to interfere very materially with their duties to their pupils; and they defend, in many instances, their neglect of those duties, by alleging the absolute necessity of attending to their farms. But why should the Committee impose upon them obligations which cannot be reconciled? To us it forms another strong objection to the plan of converting the schoolmasters into farmers, that the farms are to be cultivated for the master's profit by the labour of the youth under his care. This mode of proceeding involves in it, as Mr. Steven has well shewn, the most injurious consequences; and, in fact, holds out a premium to the master for the violation of his duty to his pupils and to the Society. We earnestly hope, therefore, that this evil will be entirely removed.

In conclusion:—we are much pleased with Mr. Thackeray; but he certainly has not succeeded in reconciling us to the present administration of the Chartered Schools in Ireland. If a portion of its funds were employed in the establishment and conduct of a central school in some eligible situation, where from 500 to 1000 persons of both sexes might be educated for teachers of parochial and charity schools; and if the remainder were appropriated to the support of day-schools in every parish of Ireland, how much more extensive and unequivocal would be the good achieved! If a sufficient sum were applied to the first object for only a few years, Ireland might be saturated with schoolmasters and schoolmistresses, and the greater part even of that appropriation might then be at liberty to be directed to other objects of education

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Let it not, however, be supposed, that, while we animadvert on Irish mismanagement in the department of education, we are insensible to the existence of many still more flagrant instances of the abuse and perversion of funds destined to the education of the poor, and to other charitable purposes, in our own country. We hope in no long time to lay the whole of this opprobrious case before our readers. In the mean time, we trust that the Committee of Fifteen in Dublin will be actively employed in carrying into effect the wise suggestions of Mr. Thackeray, so that the Chartered Schools may at length be made to yield something of an adequate return for the immense expenditure which they occasion.

Cælebs, ou le Choix d'une Épouse, Roman moral, contenant des Remarques sur les Usages et les Devoirs domestiques, sur la Religion et sur les Mœurs. Par Mde. HANNAH MORE. Traduit de l'Anglais sur la treizième édition, par M. HUBER, de Hartwell-Farm. A Paris, chez P. Mongie l'Aîné, Libraire, Boulevard Poissonnière, No. 18. 1817. 2 tom. pp. 970.*

(*Cælebs in Search of a Wife, a moral Tale, &c.*)

Of the valuable work of which the above, as far as English critics may presume to judge, is not only a faithful but an elegant translation, it was our lot to give a copious account shortly after its publication, before the public sanction had been declared, or the name of the much-revered author was known. In that Review, we ventured, *nostro periculo*, to attribute very high merit both to the

work and its unknown author, concluding our remarks in the following terms.

"We have spoken of the defects of this work, but how shall we find proper terms in which to speak of its merits? The sentiments expressed in *Cælebs* are so congenial to those which we have ever approved and laboured to inculcate, that an eulogy passed upon the writer would be an eulogy on ourselves. To say all we feel would appear both adulation and vanity; and to say less would be unjust. We must be content to deny to ourselves the most pleasing of all offices, and leave the reader to collect our opinion from the general tenor of this article. Yet were it permitted us to express the feelings of delight, admiration, and gratitude with which we have perused these volumes—delight in anticipating their usefulness, admiration at the genius and virtues of the author, and gratitude for the consecration of such talents to the cause of truth—the writer would not think us either jealous or insensible of excellence. May the Father of all goodness bless this work to his glory in the advancement of piety and happiness! To Him doubtless it is a pleasant sacrifice; and what are the applauses even of the wise and good compared with *His* favour, 'in whose presence is fulness of joy, and at whose right hand are pleasures for evermore!'" (Christ. Observ. 1809, p. 121.)

Decisive, however, as were our views as to the merits of the work, and sanguine as were our expectations of its success, we could not have anticipated the full tide of its popularity, or the religious benefits with which its perusal has been, in very numerous cases, accompanied. While the invaluable "Practical View" of a revered senator, whose name is his best panegyric, has attracted the attention of no small number of the more serious and reading part of "the higher and mid-

* It may be had likewise of Bossange and Masson, French booksellers, Great Marlborough Street.

dle ranks of society," the *Cœlebs* of Mrs. More has found its way into circles in which a didactic treatise, even with all the merited popularity of the one just mentioned, could scarcely have penetrated. Were it not that, to minds disciplined as those of both these excellent individuals have been by Christian principles, the benefits which it has pleased God to confer upon society by their publications is the best reward, we might justly congratulate them on the literary celebrity of their productions, which we consider as already ranked among the standard and classical writings of their native land.

But to return to the work immediately before us—we greatly rejoice to find that it has visited the continent in the present French translation: since the publication of which a German translation has appeared at Vienna, and may probably, before long, be followed by others in different parts of Europe. Of the merits of the original work we have nothing at present to say, except to repeat our former opinion, with increased confidence, from the circumstance of the work having obtained a permanent as well as immediate popularity, and, what is of still more consequence, having been the happy means of bringing no small number of persons, especially among the younger members of society, to serious and practical reflection upon the most important subjects which can occupy a human being. If those who turn many to righteousness shall shine as stars in the kingdom of heaven, we cannot but anticipate what will be the happy lot of the author of these volumes, who, at a period of life which usually demands perfect ease and retirement, has been found still active and at her post the moment her efforts were needed. We allude particularly to her exertions in the early part of last year, to stem once more the torrent of revolutionary and irreligious publica-

tions by new accessions to her well-known tracts, some of which, we presume to think, stand as unrivalled in their own department of writing, as *Cœlebs* does in that which it has so peculiarly occupied, and in which few, if any, of its imitators have been able to succeed.

The question of the merits of the original being thus set at rest, we shall have discharged our duty by making a few remarks connected with the translation. We cannot then but think that in the present degraded state of the French press, relative to every thing connected with the morals and highest interests of mankind, the appearance of such a work is an omen which ought to be hailed with considerable hope. We cannot, indeed, venture to predict that "*Cœlebs, ou le Choix d'une Epouse*," will rapidly attain its merited rank in the meridian of Paris: indeed, the translator's addition of the words "*Roman Moral*" would indicate that he felt that any thing like didactic divinity was far above the region of ordinary French readers, who could not be tempted except by a title which promised something more *piquant* than a mere treatise. Indeed, the structure of the original work itself was a lawful stratagem of the author for attracting those to her graver matter who could be gained only through an indirect promise of amusement; and if they rose from the perusal of her pages with wiser heads or better hearts than before, they had certainly no occasion to lament the innocent snare which had been laid for their improvement. We sincerely hope, though in this also we dare not predict, at least to any considerable extent, that a similar result will take place on the other side of the channel. At all events, considering how extensively the French language is spoken throughout Europe, it is certainly very important, that as many *interesting* religious works as possible should be accessible to its read-

ers, especially such as are likely, in any measure, to allay that hostility to theological subjects which it has been the too successful effort of the infidel philosophy to produce.

There is, however, still another view in which we gladly welcome this translation; we mean, as a useful and amusing reading-book for the younger students in the French language. Its general introduction, which we most strongly recommend, into private families and the superior order of seminaries of education, might be productive of great utility, especially as so few works of an unexceptionable, or at least of a positively beneficial, tendency can be found among that limited stock of French literature which usually finds its way to the hands of the younger students of that language. Even of works written expressly for the rising generation, how seldom does one appear such as a Christian parent can willingly and without reservation domesticate in his nursery or parlour circle. Without taking grosser cases, even against such works as the popular tales of Madame de Genlis and Berquin's *L'Ami des Enfants*, and a score of other French books used in education, and especially in *female* education, we could substantiate objections which a British parent could not easily refute. But the original of the work before us, is so well known and so deservedly esteemed at home, and is so especially calculated both to benefit the character and form the taste of young persons in the respectable ranks of life, that we can conceive of no possible objection to its introduction in the manner we have mentioned, except, perhaps, a fear that the translation is not a sufficiently correct and elegant specimen of French composition. On this point, however, we are happy to add the testimony of native critics who have spoken of the translation as well as of the original in terms of considerable eulogy. Several reviews of the work have

been inserted in the continental journals: the following, which appeared in a Paris paper, we shall submit to our readers, not because it is the best, but because it is one of the shortest, and was written by the pen of Madame de Staël, whose judgment is doubtless the more impartial, as Mrs. More has spoken of some of her writings with considerable severity, and certainly could not look for much quarter at her hands. We cannot, therefore, but regard the following critique as highly honourable to the writer as well as to the subject of her remarks. What a treasure had that woman been, had her speculative talents been turned to the best of purposes! She might, then, have been as great a blessing to France as the writer whom she eulogizes has been to Great Britain, and, instead of sharing only the barren laurels of human renown, might have attained those higher honours which we have already mentioned as so eminently belonging to a sister writer, whose "piety" has ever been as "practical" as her "morals" were "Christian."

"There is no nation," remarks Madame de Staël, "in which female authors are more numerous than in England. It may appear astonishing, that in a country where persons confine themselves so much to domestic life, the women should thus attend to pursuits which seem to be somewhat foreign to them. But it is precisely because they pass the greater part of the year in the country, and live almost always in retirement, that intelligent persons feel the necessity of enlivening their existence by literary speculations.

"We pourtray passion in works of fiction because we desire to be free from its influence in our own persons, and invent imaginary scenes in order to vary the monotony of real life. But the novel, the translation of which we now announce, was not composed with this intention. Mrs. Hannah More is a lady entirely devoted to religious pursuits; and it

is to attract people of the world, that she has consented to adopt that style of composition which is found, in the present age, to excite the greatest curiosity.

"*Cœlebs*, or the Bachelor, is seeking a wife who shall correspond with the idea which he has formed of happiness; and amongst all the ladies whom he meets, Lucilla alone is attractive, and she is represented as eminently moral and pious.—The pictures of different females which are exhibited in this work, although perfectly innocent, are somewhat severe. The portraits which are employed as a contrast to the brilliancy of virtue are drawn with talent and originality. It has been thought that they were intended for real characters; a very natural suspicion, considering the verisimilitude of the colouring. There are scenes described with so much beauty that they have supplied subjects for the pencil. In short, even in England, *Cœlebs* has passed through thirteen editions*. What can we add to the force of this fact?

"It is necessary, however, to remark, that in England useful books are more read than they are with us. The English are less easily tired; they have less taste for novelty, being better satisfied with what is old: besides, good things, such as liberty, morality, and religion, being perfectly consistent with reason, are not with them subjects for irony. Still, however, great importance being now attached in France to education, and that of young women in particular being happily no longer confined to convents—which, though they might preserve them from every thing evil, conferred upon them nothing good—it is of importance to become acquainted with one of the best books which England can offer us on the right method of uniting accomplishments with virtues in the instruction of females. Mrs. Han-

* The *fifteenth* large edition is now on sale.—EDITOR.

nah More does not confine herself solely to what concerns her own sex, but marks out the various classes of society according to their duties and capabilities. We cannot too earnestly recommend to the attention of the reader a dialogue between two English clergymen, Dr. Barlow and Mr. Tyrrel*, the latter of whom designs his son for the ecclesiastical profession. Dr. Barlow, a strict and moral man, points out the necessity of literary and philosophical studies, in order to teach religion more forcibly; while Mr. Tyrrel, who is represented as trifling, though old and incredulous, disdains every kind of study, and considers the profession of a clergyman as a trade, the emoluments of which are the grand object.

"The death of this man, towards the close of the work, is very fine: nothing can excite more emotion than the immediate change which takes place in frivolous minds. When, suddenly, the great signal of death teaches them all those truths which they have rejected during the season of health.—We cannot too strongly recommend the perusal of this work. Religious instructions applied with knowledge of the world not unfrequently possess a depth which enlightens us as much on the affairs of this life as on interests of a higher order; and these religious reflections reveal to us by inspiration what experience teaches us at the expense of many tears.

"The translation of *Cœlebs* is clear, easy, and scrupulously exact. This last quality is a convincing proof of the attachment of the translator to the author."

To this critique it will not be necessary to add any thing, except to notice M. Huber's preface, and to give a specimen of his translation.

* The English reader needs not to be reminded, that Tyrrel is *not* a clergyman, and that it is not his son but his nephew whom he designs for the church. This error is not the translator's but Madame de Staël's.—EDITOR.

The former consists of a short sketch of Mrs. More's life, and a eulogy on her writings. "To praise this work here," he remarks, "would not only be superfluous, but would be to assume an honour which seems to belong to England, and which her most respectable authors will doubtless one day claim. Then, also, will arise in full chorus, the voices of that multitude of persons of every class whom the author of this work has instructed, relieved, and consoled; and whose benedictions will follow her to the abode of her everlasting reward."

The specimen which we shall present of the translation shall be taken from the dialogue referred to by Madame de Staël.

"Stanley : 'Il n'est pas moins vrai, M. Tyrrel, qu'un sermon est un ouvrage qui exige un plan régulier, tout comme un poëme ; il exige aussi à un certain point, tout comme une tragédie, de l'unité, de la combinaison, des divisions, un ordre clair, et même quelque chose de l'exorde et de la péroraison qui appartiennent aux compositions de l'orateur. Je ne veux pas dire qu'il soit toujours obligé de se servir de tout cela ; et un ecclésiastique circonspect (celui surtout qui auroit à prêcher devant un auditoire de gens de la première classe, et qui, pour s'en faire estimer, souhaite exceller dans l'art de la composition) ne négligera pas plus qu'un poëte dramatique, de former son jugement par la lecture de Longin et de Quintilien. Le versificateur pourra, il est vrai, plaire à un certain point par la force de son génie seulement, et celui qui compose des sermons, pourra se rendre instructif par la seule influence de sa piété ; mais ni l'un ni l'autre ne seront de bons écrivains, s'ils ne possèdent pas les principes nécessaires pour bien écrire, et s'ils ne se forment sur les modèles de bons écrivains.'

"'Ecrire,' dit Sir John, 'est à un certain point un art, ou, si vous l'aimez mieux, un métier ; et comme nul n'a la liberté de s'établir dans un métier ordinaire, à moins d'avoir fait un long apprentissage de ses secrets (mot usité, je crois, dans les brevets d'apprentissage,) de même nul ne devrait prendre la plume d'écrivain, jusqu'à ce qu'il connût les mystères de l'art

qu'il va exercer. On peut, même sans talent, produire un livre insipide et insignifiant ; mais quelques talens qu'on ait, à moins d'avoir les connoissances requises, on ne produira jamais rien que d'imparfait.'

"Tyrrel : 'Malgré cela, je persiste à croire que, dans un ministre de l'évangile, le lustre de l'érudition est du clinquant, et la sagesse humaine folie.'

"Stanley : 'Je suis tout-à-fait de votre avis, s'il a pris l'érudition pour but au lieu de la regarder comme moyen ; et si la réputation, l'agrément, ou même le profit humain est son dernier but. Dans un ecclésiastique, l'érudition sans religion n'est que de la fumée, ce n'est rien du tout ; il n'en est pas ainsi de la religion sans érudition : je suis persuadé qu'il se fait beaucoup de bien par des gens qui sont en défaut à cet égard, mais qui abondent en zèle et en piété ; car le bien qu'ils font est opéré par leur piété, et non par leur manque de lumières ; leurs travaux deviennent productifs par le talent qu'ils mettent en œuvre, et non par le manque d'un talent de plus. L'Esprit Dieu de peut opérer et souvent opère par de foibles instrumens, et la divine vérité peut accomplir ses vues par sa toute-puissance ; mais des cas particuliers ne prouvent pas que l'instrument ne doive pas être préparé poli et aiguisé pour l'ouvrage auquel il est destiné. Tout étudiant devrait soigneusement prendre garde à ne pas diminuer, par l'effet de son indolence, la masse de réputation de son état ; il ajouterait à sa propre émulation, s'il vouloit se souvenir que le clergé d'Angleterre a toujours été reconnu par les étrangers pour un des corps les plus savans du monde.'

"Barlow : 'Ce qu'a dit M. Stanley sur le mérite du savoir, n'attaque point les vérités premières et fondamentales ; telles que celle-ci : 'C'est ici la vie éternelle, de connoître Dieu et Jésus-Christ qu'il a envoyé. Je ne désire connoître autre chose que Jésus-Christ. L'homme, par sa nature, ne peut pas connoître les choses qui appartiennent à l'Esprit de Dieu. Le monde n'a pas connu Dieu par la sagesse ;' et cent passages pareils.'

"Tyrrel : 'Pour le coup, docteur, vous parlez un peu plus en ministre Chrétien ; mais, à en juger d'après notre conversation, vous plaidez tellement pour la raison humaine et la science humaine, que cela donne à vos sentimens un air de paganisme.'

"Stanley: 'L'orgueil de l'érudition peut être humilié, sans que l'utilité de l'érudition souffre, de ce que le monde n'est pas redevable du Christianisme à une découverte humaine, ni aux recherches de la raison, mais à une révélation immédiate. Ceux qui adoptent votre façon de penser, M. Tyrrel, devraient se souvenir que l'œuvre de Dieu, en changeant le cœur, n'a pas pour but de suppléer aux facultés humaines. Dieu exige de ses serviteurs les plus affectueux l'exercice zélé de leurs talens naturels, et s'il est un être appelé plus qu'un autre à exercer la sagesse et le jugement qui sont en lui, c'est un ecclésiastique religieux. Le Christianisme ne paralyse pas l'usage des dons naturels, mais il les dirige vers leur véritable but. J'ai été souvent frappé de cette distinction: que l'ennemi du genre humain s'empare de l'âme par le moyen des passions et des sens, l'ami divin de l'homme s'adresse à ses facultés intellectuelles, 'les yeux de votre entendement étant éclairés,' dit l'Apôtre.'" Tom. I. pp. 330—335.

The First Homily of "the former Book of Homilies:" to which is added, a Defence of the Bible Society, with some account of its Proceedings, extracted from Statements and Documents published by the Society. London: Hatchard. 1818. pp. 164.

It is by no means our wish to review every work that may hereafter be written on this much litigated subject. We consider, in common with the author of the pamphlet before us, the cause of the Society as placed beyond the reach of successful opposition, and are, therefore, unwilling to prolong the controversy. But the author of this pamphlet has taken a somewhat new and important line of argument. He views the prejudices of many valuable members of the Established Church—prejudices, justly so called, wherever they preclude inquiry or examination—as the only remaining obstacle, on this side of the Vatican, to its universal acceptance and triumphant progress. He, therefore, addresses himself exclusively to the class of persons, en-

tering into their feelings, meeting their doubts, examining their scruples, and exhibiting in favour of the cause which he advocates, such a general view as, prior to experience, we should have thought irresistible. He begins with reprinting the homily which has been entitled by our Church "a fruitful Exhortation to the Reading and Knowledge of holy Scripture," in order that the reader may have an opportunity of judging how far the spirit of our Establishment is from laying fetters on the universal circulation of the Bible; and then, assuming that circulation to be a good and necessary work, he proceeds to shew, that previously to the exertions of this Society there was a great dearth of Bibles throughout the world, together with a great desire in Christendom for obtaining them; and that the labours of the Society, however short they may fall of its ultimate object, have done much to diminish the one and to satisfy the other. This proof the author exhibits in the best and fairest way, by judicious selections from the Reports of the Society, and from other authentic records, which probably never fell in the way of its principal opponents, and the knowledge of which might often have the same effect on speculative objections, which the sight of real misery or distress sometimes produces on previous calculations of expediency or prudence. He concludes his work with particularly considering those two grand objections to the Society—the co-operation of Churchmen with Dissenters, and the hazardous experiment of circulating an infallible book without notes or comments from fallible interpreters. The author is evidently a man who understands the sentiments and respects the prejudices of the individuals with whom he has to contend; and, therefore, he is not likely to injure the cause which he advocates, or to irritate feelings which he de-

sires to conciliate. He adheres closely to the single design before him, and, by presenting to the mind of the reader one undivided question, scatters the clouds which some persons have laboured to spread before it, and thus enables him to pronounce a direct and immediate answer. For this reason we think the book must have weight with all candid opponents.

It may be desirable, however, here to obviate an objection which may arise out of this very circumstance. The author writes exclusively for churchmen; and, writing for them with one single view only, he leaves his readers in full possession of any prejudices which they may happen to entertain, except the one which he is immediately combating. Allusions are of course often made to those feelings of antipathy to Dissenters, which may be supposed to operate with many opponents of the Society; and it may be thought uncandid by some of the dissenting body, to cite the objections against them, without saying how far any of them are unfounded. But it would have been impossible to enter into the merits of any of these objections, without parting with one characteristic excellence of the work; that of confining the attention to one single question, and this only so far as churchmen are concerned in it. Whether Dissenters err in doctrine, in discipline, or in both; whether they separate from the Establishment on matters of high importance, or only on points of indifference; or whether they differ most from us or from each other; are questions which might distract the reader's attention, but would not, so far as regards the real point at issue, materially affect his conclusion.

We approve, therefore, of the reasoning in the following passage, which leaves all the real subjects of dispute

Christ. Observ. No. 201.

between Churchmen and Dissenters, where on such an occasion they should be, quite in the back ground.

"It has been urged that clergymen enter into an engagement, when they are admitted into the sacred office, 'to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines, contrary to God's word;' and that they cannot unite with Dissenters for the purpose of circulating the Bible, without being guilty of a breach of this engagement; it being conceived, probably, that by the act of associating with Dissenters, or rather, as I said before, of co-operating with them for the attainment of a specific purpose, every minister of the Establishment, so co-operating, does virtually declare that there is nothing erroneous or strange in the doctrines which those Dissenters maintain, and that thus he countenances and aids, rather than banishes and drives them away." p. 102.

"This charge then, as I before observed, appears to be brought against those ministers of the Establishment who are members of the Bible Society, because, in promoting the objects of the Society, they must occasionally associate with Dissenters, the persons who hold such doctrines. This sort of reasoning, however, seems to found itself on an assumption, of which the truth is far from evident; namely, that, in order to check the progress of erroneous opinions, we ought to abstain from all intercourse with those who maintain them. But surely the very converse of this is true. Perhaps the danger of appearing to countenance erroneous doctrines, and the danger of being ourselves infected by them, may be reasons why we should withdraw ourselves from the society of those who hold them. But the hope that we may be able to bring such persons to the knowledge of the truth; or, at any rate, that an opportunity may be offered to us of trying the experiment, is a reason why we should seek their society, and continue in it. Something therefore may be said on both sides; and reasons may be alleged for either course of conduct. Wherefore, if ministers of the Establishment had laid themselves under no particular obligation or engagement, they would be at liberty to pursue one or the other course according to circumstances,—according to their judgment formed upon those circumstances. But having laid them-

selves under a positive engagement 'to banish and drive away all erroneous and strange doctrines,' they are not at liberty. There is but one course for them to pursue: that of bringing themselves as closely as possible in contact with the evil, in order that they may be enabled to remedy and correct it. It may, perhaps, be safely maintained, that the persons with whom a clergyman's principal concern lies, next to the notoriously wicked and abandoned of his flock (who ought to be his chief concern)—that the persons with whom his principal concern lies, next to these, are those who have wandered, or been seduced, from the church to the tabernacle and the meeting-house. These he should follow after and seek to reclaim, for they are gone astray. These he should search after, for they are lost: lost, I mean, to the communion of our holy church. Such should be the conduct of individual clergymen towards Dissenters: such should be the conduct of the church as a body. Is it to be expected, is it to be imagined even as a thing possible, that they are to be brought back by superciliousness, by a seeming indifference as to their proceedings, by standing apart from them? Such an effect is not to be produced by such means: nor indeed by any means, surely, but by bringing ourselves into contact with the evil, by making ourselves acquainted with its nature and extent; in a word, by going right up to it and grappling with it, in order that we may ascertain if it be yet possible to overcome it. The opposite mode, I mean the cautious and distant mode of proceeding, may be compared to the old mode of fighting at sea; which often ended, to use the quaint words of a despatch of the last century, in nothing but 'a waste of his Majesty's powder and shot.' It is, equally, a waste of powder and shot, when a clergyman contents himself with firing from his pulpit at Dissenters, assembled in a distant meeting-house." pp. 107—109.

At the same time, it will be rendered plain by another extract, that the author's readiness to unite with Dissenters is not professed with a hostile purpose, as though he wished to spy out their faults, but from a true sense of the value of co-operation.

"I might also urge, how greatly it is to be desired that this ignorance should be removed, these misconceptions rectified; and, for the attainment of this end, how greatly it is to be desired that it should be declared, and publicly shown, that animosity forms no part of Christianity, that there may be true religion where there is not hatred or inanimity. I might urge, that something would be effected towards the attainment of this object, if persons, differing in their religious opinions, could be brought together in assemblies upon amicable terms; if they could even be brought to behave to one another, on such occasions, with common courtesyness and civility; if they could be brought to endure to be in one another's company; if they could be brought to be for a certain time in the same room together, and, at the end of that time, to separate in an orderly manner, without having fallen out. I might urge, I say, that even this would obviate some misconceptions, and contradict some unjust imputations, as to the true nature of our religion, and the character of its genuine votaries.

"To correct misconceptions, however, is little in comparison of what might be done, and what ought to be done. It is not sufficient that Christians should seem to be friends, should be at the pains of declaring by their conduct that they are not enemies. It is also desirable, that every feeling of aversion and of acrimony should be banished from their bosoms, that the root of bitterness should no more entwine its carcerous fibres around their hearts, that they should fulfil the new and royal commandment of their Master, in loving one another. And he who would justly appreciate the benefit that may be expected to be derived from the union of Churchmen with Dissenters, at meetings of the Bible Society, must first be brought to desire to witness, and to be willing to contribute to the accomplishment of that commandment. If, with such views, he will attend those meetings, he will there have the gratification of witnessing more cordiality, more harmony of sentiment, than can be assumed for the ordinary purposes of civility; more, indeed, than can spring from any but a good source. He will have an opportunity of ascertaining also, as far as can be ascertained, and perhaps of feeling, that the effect of these assemblies is not merely to display, but to

promote these sentiments : and he will depart as little desirous to dissolve the Bible Society as he would be to dissolve the Hallelujah chorus, and to send the performers each to sing his own part at his own abode." pp. 125, 126.

It would perhaps have been a wholesome admonition to certain violent advocates of what is called (we do not say with what justice) *orthodoxy*, to shew that all Dissenters are not necessarily always in the wrong ; that some erroneous doctrines might be exploded with their concurrence, and others more effectually exposed by tempering our opposition with charity and preceding it by examination. Erroneous and distorted views of their doctrines—views which might easily be rectified by closer inspection—have done more to prevent an union with them for this or any other good purpose, than perhaps any other single cause whatever.

The following reply to an objection, sometimes urged, and the estimate, by which it is closed, of the value of the objection itself, appear very just.

"As it has been alleged by our opponents, that the funds, which are devoted by members of the Establishment to the support of the Bible Society, are withdrawn from the promotion of objects more immediately connected with the Establishment, I might urge, as an equivalent to this allegation, supposing it to be true to any extent, which I am not prepared to allow, that a portion of the funds of Dissenters also may be supposed to be diverted, through their contributions to the Bible Society, from objects connected with their peculiar views and tenets : that sums may be expended in distributing Bibles (which, when intended for domestic circulation, must be always those of the authorized version,) which sums would otherwise be employed in the maintenance of dissenting ministers, and the erection of conventicles, in the propagation of erroneous and strange doctrine by tracts and schools, or in the extension of any of those means and expedients by which influence is acquired or opinions are diffused. But,

though this argument is full as good as that to which I oppose it, and though such arguments, with some readers, may have their weight, I feel that, in discussing them, I am descending below the dignity of my subject. Considerations of this sort, when the question in the main is, whether the inhabitants of other parts of the world are to have daylight as well as ourselves, are but as feathers in the balance." pp. 118, 119.

Nor can we omit to quote those observations, following his collection of facts, which constitute his evidence for the necessity and benefits of a Society so often and so unhappily misrepresented.

"That Society I have now endeavoured to set before them, in the simplicity and true symmetry of its design, as the dispenser of the word of truth, the promoter of Christian knowledge and of Christian charity, the benefactress of nations : abroad, beloved and venerated; at home, too generally misunderstood or calumniated. Its foreign transactions, those which form its leading and most important feature, as well as those which afford the least handle for misrepresentation, the least pretence for exception or for obloquy, our adversaries have, very generally, either entirely kept in the background, or degraded with faint expressions of cordiality. That men, therefore, of sound judgments and benevolent hearts, men zealous for the glory of their Maker, and lovers of his word, that some such men should have been led to regard the Bible Society with suspicion, or even aversion, I see no cause to wonder, for they have not known it ; they have not known whatever is grandest and most unexceptionable in its designs and proceedings. Whatever in it is faulty and imperfect, or may be made to appear so, has been so forced upon their attention, so thrust before their eyes, by our opponents, as to suspend all notice, to shut out all perception of its general design and character, and, therefore, to preclude all just views of its true nature and tendency. On the authority, however, of the testimonies which I have produced, I do not hesitate to assert, that scarcity of Bibles, throughout various parts of Christendom, to a very great extent, has been shewn to exist, and that the Bible Society, by its agency or its influence, is remedying, and has in part remedied that scarcity : that a willingness to receive the Scriptures in many instances, been

displayed in pagan countries, which willingness the Bible Society is meeting, and in part has met already, by at least correspondent exertions. And, with these facts before him, let the reader pause. I do not request of him, on the strength of what he has been reading, and without farther inquiry or examination, at once to become a member of the Bible Society, or even to approve of every thing connected with its proceedings, with which perhaps he is but partially acquainted, and in which, no doubt, he still conceives that there are many things which are faulty and reprehensible. But this I request of him: if these facts are new to him, and he does not feel himself in some degree warmed and interested by their recital, if he does not experience some emotions of satisfaction, or of thankfulness to the Author of all good things, to read no further. I have yet various arguments to allege, various objections to reply to; some misrepresentations to detect, and some misconceptions to rectify. But I have nothing which I can hope will arrest his attention or stimulate his sensibility. Let him cease, therefore, to investigate the merits of the Bible Society, and begin to read his Bible. Let him learn to find in that book a treasure and a consolation, a standard of true doctrine, and a rule of life. Then let him return, better prepared than now, to canvass the pretensions of a Society whose only object is to circulate the word of truth, and by this expedient, and not the exclusion of others, to extend the sphere of its beneficial influence; better prepared to appreciate the propriety and the obligation of communicating the Scriptures to others, when he has learnt to recognize in them a source of comfort and of happiness to himself." pp. 96—99.

But it is time to acquaint our readers with the mode of defence adopted in the pamphlet before us, on the two main objections of co-operating with Dissenters, and of distributing an unexplained Bible. The necessity of promoting the circulation of the Scriptures, it has been already stated, is established by an accumulation of evidence; and it is evident that nothing short of an union among all who are sensible of the importance of the object, can possibly give full effect to so extensive a design.

"With a due allowance, therefore, for all the objections which have been urged against an union with Dissenters, that is, against co-operation with them for the attainment of a specific purpose, let this circumstance also be allowed for and borne in mind, that if you will not admit of their co-operation, that purpose must, in a great measure, if not entirely, be relinquished. You cannot effect all that might be effected, by yourself. They cannot, by themselves. Even united, perhaps, you cannot effect all that is desirable. United, however, you may have the satisfaction of knowing that the utmost may be expected to be done, that can be done." p. 101.

The question, then, comes to this. What harm can arise from co-operating with Dissenters for this specific object? Is it that we shall be contaminated by familiarity with their opinions? We are bound, at least the clergy of our establishment are bound, to become familiar with their opinions, that they may set them right. Is it, that we give them confidence and credit, and thus facilitate the execution of their designs? Their designs are not rendered more evil by concurring with us in the distribution of the Bible.

"If it be alleged that no society is to be supported, however unexceptionable its objects, which may be supposed to include among its members some persons of objectionable character; this, no doubt, will be found a saving maxim. For where shall that society be found, from which it will not exclude us? There is a zeal for the Establishment, which is very different from a zeal for religion. And into those benevolent societies which contain no members but members of the Establishment, it is very possible that some persons, actuated by this mongrel zeal, may have found admission." p. 116.

Is it, then, that, by merging our benevolence in such general objects as those which the Bible Society pursues, we diminish the means which we have to bestow on that particular object, to which we are alike bound

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by interest and duty? The same objection, by applying to Dissenters, also is neutralized in its application to ourselves. On the other hand, while the dangers to be apprehended from this union have little or no existence, except in the imaginations of those who conceive them, the positive advantages to the peace and harmony of the Church, and to its fair appearance in the eyes of heathens and strangers, are both palpable and numerous.

Then in regard to the circulation of an unexplained Bible, it is evidently a mistake to suppose that this practice implies any repugnance to notes or comments in those who use it. The practice arises from the necessity of the case; for, where many unite to promote a common object, nothing must be done by the united body which may be expected to give offence to a part of it, while, by getting others to help us in distributing the text, we actually husband our means for distributing the comment. The argument, however, of the objection, is mere argument; for, though the Society issues its Bibles without comment, it probably seldom happens that an individual passes through life, without receiving, either from the

giver or from his appointed minister, or from the services of the Church, or from some other quarter, some degree of exposition of its contents; and, if the danger arising from the consideration that the expositor, in this case, may often be a Dissenter, be pleaded as an objection to the Society, it is a danger which secession from it will not relieve, but which every clergyman may, in a great measure, shut out from the parish over which he presides, by himself supplying it, both with Bibles and suitable comments, to the extent of its wants. If, therefore, every clergyman of the Establishment would lend his assistance to the Society, the only effect would be, that more Bibles would be circulated, while the notes or comments with which he might desire them to be accompanied would be in no degree diminished, at the same time that they would be better understood.

We have, therefore, only further to recommend this tract to all those in the Established Church who may still be hesitating respecting the innocence or value of a Society, which appears to us as worthy of our encouragement, as its object is superior to our praise.

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

&c. &c.

GREAT BRITAIN.

PREPARING for publication:—The Continuation of the History of Ancient Wiltshire, by Sir Richard Hoare;—Description of the Islands of Java, Bali, and the Celebes, by J. Crawford;—Geographical and Statistical Description of Scotland, by Professor Playfair;—The Kingdom of Nepal, by Dr. F. Hamilton;—The Russian Embassy to Persia, by M. Kotzebue;—The Influence of Civic Life, Sedentary Habits, and Intellectual Refinement on Human Health and Happiness, by Dr. James Johnson;—A View of the Structure, Functions, and Classification of Animals, by the Rev.

Dr. J. Fleming;—The Pentateuch illustrated, by the Rev. S. Clapham;—The Life of Las Casas, by Mr. Colborn;—Historical Account of Discoveries and Travels in Asia, by H. Murray;—Sunday School Anecdotes, by G. Russell.

In the press:—A Narrative of the Wreck of the Ship Oswego on the Coast of South Barbary, by Joseph Paddock, her late Master;—Memoirs of the present State of Science and Scientific Institutions in France, by A. B. Granville, M. D.;—Sermons of the late Rev. E. Robson, by the Rev. H. C. O'Donnoghue;—New Translation of the

Four Gospels into Welch, by Dr. Jones ;—Sermons, by the Rev. C. Moore ;—Natural Religion an Idol of the Mind, &c. eight Sermons at the Lecture founded by the Honourable Robert Boyle ; with an Appendix, containing Strictures on the Quarterly Review of Dr. Chalmers's Evidences ; and a Reply to Parts of the Rev. Mr. Gisborne's "Testimony of Nature to Christianity ;" by the Rev. W. B. Williams, M.A.

The "Society for the Encouragement of Industry in France" has proposed the following Prizes for the year 1819 :—For the application of the steam engine to printing-presses, 3,000 francs ; for the fabrication of a new species of economical carpet, 200 frs. ; for the fabrication of an indelible green colour preferable to the green of Scheele, 2,000 frs. ; for the discovery of the best process of pounding colours in oil and water to the degree of consistency required by artists, 500 frs. ; for the manufacture of animal charcoal from other substances than bones, and by a process different from that employed for preparing Prussian blue, 2,000 frs. ; for the manufacture of isinglass, 2,000 frs. ; for the discovery of a vegetable substance, either natural or prepared, which will serve as a complete substitute for the leaves of the mulberry in the rearing of silk-worms, 2,000 frs.

Hindoostanee Lectures—It is intended to establish a course of lectures on the Hindoostanee language in London, by Dr. Borthwick Gilchrist, late professor in the college at Calcutta. The annual term of lectures will commence with the winter and terminate with the spring months, embracing three complete courses in succession on the vernacular speech of Hindoostan, to accommodate those gentlemen in the East India Company's service who have access to no other oriental institution at home or abroad.

Cambridge.—Sir William Browne's gold medals for the present year are adjudged as follows :—For the Greek Ode, to Mr. H. Hall, of King's ; for the Epigrams, to Mr. Thomas William Maltby, of Pembroke Hall. (No prize adjudged for a Latin Ode) —The annual prizes of fifteen guineas each, given by the Representatives in Parliament of this University, to two Senior and two Middle Bachelors of Arts, who shall compose the best dissertations in Latin prose, have been adjudged as follows :—Senior Bachelor : John James Blunt, Fellow of St. John's College. (No second prize adjudged.)

ed.)—Middle Bachelors : Hugh James Rose, and Charles John Heathcote, of Trinity College.—The Porson University Prize for the best translation of a passage from Shakspeare's play of Henry VIII into Greek verse, is adjudged to Mr. Wm. Sydney Walker, of Trinity College.

Copyright Act—Our readers are doubtless aware of the discussions which have lately taken place relative to that part of the copyright which requires the delivery of eleven copies of every publication to different libraries. It having appeared, from the evidence before the House of Commons, that the law as it now stands has caused very considerable expense and inconvenience to individuals, and in some cases has actually prevented the publication of costly works, and thrown a considerable check in the way of others, the Committee came to the following resolutions :—

1. That it is the opinion of the Committee, that it is desirable that so much of the Copyright Act as requires the gratuitous delivery of eleven copies, should be repealed, except in so far as relates to the British Museum ; and that it is desirable that a fixed allowance should be granted, in lieu thereof, to such of the other public libraries as may be thought expedient.

2. That, if it should not be thought expedient by the House to comply with the above recommendation, it is desirable that the number of libraries entitled to claim such delivery should be restricted to the British Museum, and the libraries of Oxford, Cambridge, Edinburgh, and Dublin Universities.

3. That all books of prints, wherein the letter-press shall not exceed a certain very small proportion to each plate, shall be exempted from delivery, except to the Museum, with an exception of all books of mathematics.

4. That all books in respect of which claim to copyright shall be expressly and effectually abandoned, be also exempted.

5. That the obligation imposed on printers to retain one copy of each work printed by them, shall cease, and the copy of the Museum be made evidence in lieu of it.

Atherioscope—Professor Leslie, of Edinburgh, has invented an instrument called an Atherioscope, for measuring the cold

transmitted from the higher regions of the atmosphere into the lower. By this the relative temperature of remote and elevated as well as of inaccessible parts may be ascertained. The deductions already drawn from the use of the Ætherioscope are, that cold pulses shoot downward from the sky, and warm pulses are sent upward from the heated air near the earth.

New Alkali—A new Alkali has been discovered in Sweden, by M. Arfvedson. It has been called Lithia, and was first found in the mineral petalite at Utoen. It is readily obtained by fusing the mineral with potash, dissolving the whole in muriatic acid, evaporating to dryness, and digesting the alcohol. Lithia is at the rate of about five per cent. in the petalite; but in the triphane or spodumene it reaches eight per cent. Pure Lithia is very soluble in water, has a very acid caustic taste, and acts powerfully on blue vegetable colours. It also acts strongly on platinum when heated, has a strong affinity for acids, and a very high neutralizing power, even surpassing that of magnesia. The propor-

tion of its oxygen is calculated at from 43.5 to 44.84 per cent.

Sierra Leone Newspaper—A weekly paper, entitled the "Royal Gazette and Sierra Leone Advertiser," has begun to be published in that colony. The first number appeared on August 2, 1817. It warmly advocates the cause of education and the abolition of the Slave Trade, and is the channel of communicating the government proclamations and orders, with miscellaneous local information. The editor states the object of the publication to be, besides the usual topics of an ordinary newspaper, "to provide the colony with a journal not only free from just grounds of censure, but especially intended to encourage virtue and industry among the colonists and their neighbouring brethren." He solicits communications on agriculture, the commerce of the surrounding country and coast, the nature of the soil, and the best mode of culture of indigenous and tropical plants. Such a newspaper, if well conducted, must doubtless prove a considerable benefit to the colony.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Reflections concerning the Expediency of a Council of the Church of England and the Church of Rome being holden, with a View to accommodate Religious Differences, and to promote the Unity of Religion in the Bond of Peace; by Samuel Wix, A. M. F. R. and A. S. 3s.

The Protestant Church alone Faithful in Reading the Word of God; proved by a Contrast with the Church of Rome, in a Sermon by the Hon. and Rev. Edward John Turnour, A. M. 2s.

Sermon for the Benefit of the London Infirmary for curing Diseases of the Eye; preached at St. Andrew Undershaft, St. Mary Axe, Leadenhall-street, on Sunday, May 31, 1813; by the Rev. Thomas Gill, A. M. 1s 6d.

Plain Remarks on the Four Gospels, adapted to the Use of the Poorer Classes, and chiefly designed for the Benefit of Schools and Families; by the Rev. James Slade, M. A. 12mo. 3s 6d.

Discourses on several Subjects and Occasions; by the Rev. W. Hett, M. A. 2 vols. 8vo. 18s.

On the Being and Attributes of God; by Wm Bruce, D. D. 8vo. 8s.

MISCELLANEOUS.

A Journal of Travels in the United States of North America and in Lower Canada,

performed in the Year 1817; by John Palmer: containing Particulars respecting the Price of Land and Provisions; Remarks on the People and Country, &c. &c. 8vo. 12s.

Travels in Egypt, Nubia, Holy Land, Mount Libanon, and Cyprus, in the year 1814; by Henry Light, Captain of the Royal Artillery. 4to. 2l. 5s.

Observations on Greenland, the adjacent Seas, and the North-west Passage to the Pacific Ocean, made in a Voyage to Davis's Straits, during the Summer of 1817; by Bernard O'Reilly, Esq. 4to. 2l. 10s.

Travels through the United States of America, in the years 1806 and 1807, and 1809, 1810, and 1811; including an Account of Passages between America and Britain, and Travels through various Parts of Britain, Ireland, and Canada, with Corrections and Improvements till 1815; by John Melish. 8vo. 12s.

Narrative of a Journey in the Interior of China, and of a Voyage to and from that Country, in the Years 1816 and 1817; containing an Account of the most interesting Transactions of Lord Amherst's Embassy to the Court of Peking, and Observations on the Countries which it visited; by Clarke Abel, F. L. S.

Conversations on Algebra, being an Introduction to the first Principles of that Science; designed for those who have not

the advantage of a Tutor, as well as for the Use of Students in Schools ; by W. Cole. 12mo. 7s.

Thanet and the Cinque Ports ; the Descriptions by E. W. Brayley, and the Engravings by W. Deeble ; with vignette titles, a map, and 103 elegant engravings. 2 vols. foolscap 8vo. 1*l*. 18s. 6d.—demy 8vo. 3*l* 1s.

Spanish America ; or, a Descriptive, Historical, and Geographical, Account of the Dominions of Spain in the Western Hemisphere, Continental and Insular : illustrated by a map of Spanish North America, and the West India Islands ; a map of Spanish South America ; and an engraving, representing the comparative Altitudes of the Mountains in those Regions ; by R. H. Bonnycastle. 2 vols. 8vo. 1*l* 1s.

A New Peerage, upon a very improved plan, comprehending the Titles, Family Names, Titles of Eldest Sons, and Mottos of the Peers of England, Scotland, and Ireland, under one Alphabet. The chief Seats and Town Residences are likewise added. 7s. 6d.

A Concise Description of Endowed Grammar Schools. 2 vols. 8vo. 2*l*. 16s.

A Series of Essays on several most important New Systems and Inventions, particularly interesting to the Mercantile and Maritime Shipbuilders, Underwriters, Mariners, and all Sea-faring Men, &c. &c. ; by A. Bosquet, Esq. royal 8vo. 10s. 6d.

Letters from Illinois, by Morris Birkbeck. 3vo. 5s.

A Complete Survey of Scripture Geography ; containing an Historical Account of Primitive Nations, and of all the Countries and People mentioned in Sacred History ;

to which is prefixed an Introductory Essay, concerning the Origin, Occasion, Character, and Meaning of each Book or Writing in the Holy Bible, &c. ; by Thomas Hemming, of Magdalen Hall, Oxon. Illustrated by a set of maps and a chart of the world. 4to. 3*l* 10s.

Memoirs relating to European and Asiatic Turkey, and other Countries of the East. Edited from Manuscript Journals ; by Robert Walpole, M. A. Second Edition, 4to. 3*l*. 3s.

The Pronouncing Instructor ; or, General Reader's Assistant in the Pronunciation of difficult Greek, Latin, and Scripture Proper Names ; the Names of eminent Modern Artists, and Men of Science ; distinguished Characters and Notorious, who have appeared on the Theatre of Europe within the last thirty Years ; and Geographical Names of Places. To which are added, Latin and French Words and Phrases, with their Pronunciations and Meanings ; by C. Earnshaw. 1s. 6d.

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RELIGIOUS INTELLIGENCE.

PRAYER-BOOK AND HOMILY SOCIETY.

THE Committee of the Prayer-book and Homily Society begin their Sixth Annual Report in the language of congratulation.

"To the minds of Churchmen," they observe, "it cannot but be a pleasing circumstance, that as the great work of distributing the word of God proceeds, the demand for copies of our scriptural Liturgy, and other formularies, increases in proportion. 'You will be gratified to hear,' writes a valued correspondent, 'that Prayer-books are in great and increasing request in this

very populous district ; a district containing 60,000 persons. The poor not only apply for them, but pay the reduced prices by penny subscriptions weekly (a plan which we invariably adopt, as satisfied by long experience of its superiority,) with the greatest cheerfulness. This eager desire to obtain the formularies of our Church, is to be attributed principally to the free circulation of the Scriptures in this town and neighbourhood ; as the application for Prayer-books was extremely uncommon before the establishment of the Dudley Auxiliary Bible Society. The Homilies also, which were scarcely known here even

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Under deepening convictions of the importance of the work, the Committee are desirous of sending forth the Liturgy, not only in the English, but in every language into which it has been, or may be yet translated. "Our assembly for worship on the Sabbath day," writes a correspondent at Smyrna, "consists of a variety of nations; English, Dutch, Swiss, French Protestants, and Smyrneans, or those bred, born, and educated at Smyrna. Among these are many poor, destitute of Prayer-books: except the British, moreover, and three or four among the Dutch, none of these can speak or understand English: the language universally spoken here by Europeans, and by many of the Greeks, is the French." The Committee, upon receiving this communication, took immediate measures to furnish their correspondent with the number of French Prayer-books requested. "Curiosity," adds the same correspondent, "sometimes induces a few Greek gentlemen to repair to our church. Perceiving the sociality of our worship in the Psalms, and the regular responses of the people, the great attention also and apparent devotion of the assembly, they express great admiration of our service, and a particular desire to have the prayers in Greek."

A similar request had been previously forwarded to the Society by the Rev. W. Jowett, then at Malta. "I have often seen in England," he observes, "a Greek version of our Prayer-book. In the present time and circumstances, such a representative of our established Liturgy would be particularly seasonable."

The Committee lament, that while every effort has been used to collect as many copies of this book as could be procured in London and at the Universities, its scarcity has not allowed them to do all they could have wished.

The publication of a large part of the Book of Common Prayer in the Hindoostanee language, which this Society undertook to print, has, with the loan of types, cut at the expense of the Church Missionary Society, been at length completed.

Christ. Observ. No. 201.

Since the last annual meeting, the attention of the Committee has been particularly directed to a reprint of the Book of Common Prayer, in the Irish tongue and character. "I am convinced," writes a clergyman, who was consulted on this occasion, "that it would be attended with an excellent effect to many, who would read the book as containing prayers in the Irish language." A gentleman, unfriendly to the object, remarked, that "Dr. Matthew Young, Bishop of Clonfert, one of the best and wisest men this country has produced, told him some time before his death, that, if God should be pleased to restore him to health, he would perform the Church Service in Irish in his own cathedral."

The Committee close this part of their Report with a statement of the number of books issued from the Society's Depository, since the last anniversary, namely—Prayer-books, 11,254; exceeding, by 2,363 books, the issue of the former year; Psalters, 1,289; Homily-tracts, 42,186, being an increased circulation of about 3,746, since the last anniversary; Articles of Religion, as a tract, or bound up with the Homilies in duodecimo, 979, being a number somewhat less than that issued last year; Homilies in the octavo volume, 376—in folio, 25 copies.

In the period just referred to, the following books have been presented gratuitously, for the use of the crews of ships, convicts, persons in foreign stations, the sufferers in Newfoundland, prisoners, and patients in hospitals:—Prayer-books and Psalters, 444; Homily-tracts, 4,225; Homilies in the entire volume, 40 copies: 305 Prayer-books, also, have been sold at two-thirds of the cost price to soldiers; and 500 Homily-tracts, at the same time, distributed among them gratuitously.

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object into the hands of this institution. In consequence of this friendly resolution, the Society have established a Depository for Prayer-books and Homily-tracts at Bristol; and they add, that an Association, in furtherance of this Society's objects, has since been formed in that city. One of the resolutions entered into by those gentlemen, who formed the Association, is, that "The lay-members of the Committee shall visit the shipping in port, thrice or oftener in the week, for the purpose of distributing Homily-tracts among the sailors, and of recommending them to purchase Prayer-books." The port of Bristol affords peculiar facilities for distributing the Liturgy and Homilies in various languages, especially in Welch.

Upon the whole, therefore, although the funds of the institution are still very low, the Committee express themselves as rejoicing both in its progress, and in its prospects. During the last year, they have been enabled to add to the list of its vice-presidents, the much-respected name of the Lord Bishop of St. David's.

"The simple character and important objects of the Society," add the Committee, "seem to be rising in estimation. The Homilies and Thirty-nine Articles, and consequently the doctrines of our church, are more generally examined, and more frequently referred to. Several of the Homilies have been translated into French, by a clergyman in Guernsey, and are read in the churches, as well as distributed among the people. 'The Homilies in French,' writes one of the clergy of that island, 'have produced the best effect; not a house in my parish but gladly received them; and they are heard from my pulpit with singular attention, and bring crowds to hear them.'

"Nor is it only in our own country and in its neighbourhood," continue the Committee, "that 'these valuable compositions of our Reformers, rescued, as one has observed, from almost total oblivion,' have been rendered the means of good. 'A correspondent in the Ionian Islands informs the Rev. Mr. Jowett, that he has derived great benefit from the Book of Homilies. His doubts and difficulties on the subjects of Absolution and Confession,—(points respecting which his mind had been inquiring,)—were much cleared up by reading that volume. You must be aware,' Mr. Jowett remarks, 'that a conscientious mind,

viewing the state of the churches in these parts, seeks for information and arguments, which in England would not have been so feelingly wanted. The Homilies, written shortly after our country had emancipated herself from the shackles of superstition, forcibly delineate scenes, which are, alas! yet familiar every where around the Mediterranean. They furnish, also, the best exposition of those principles, on which our own happy liberty was established.'"

We must not omit to add, that the Report is prefaced by a very excellent and appropriate sermon, preached by the Rev. Edward Cooper, before the Society, at their last anniversary, from Heb. xiii. 9: "Be not carried about with diverse and strange doctrines."

SOCIETY OF FRIENDS.

The following are short extracts from the Yearly Epistle of the Society.

"We have received an Epistle from our friends in Ireland, and one from each of the yearly meetings in America, except that of North Carolina. Our brethren in the State of Ohio, although themselves removed from the scene of slavery, have, after the example of those in Pennsylvania, thought it right to address a memorial to their general government, on behalf of the African race, who in various parts of the United States are kidnapped, and involved in the miseries of lawless violence. The Epistle from New York conveys the acceptable intelligence of an act of their legislature which declares that slavery shall cease in that State in the year 1827."

"The awful subject of the punishment of death has at this time deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and Lawgiver have a complete ascendancy, they will lead to the abolition of this practice. The situation of those who have forfeited their liberty by the commission of crime, has also claimed our consideration. We regard such as objects of great compassion, and desire that they may receive the kind assistance of friends who may have it in their power to help them; but this should be coupled with due prudence and discretion, and with that respect to the laws of our country, and to those who administer them, which we have ever believed it our duty to enjoin.

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"As a choice of representatives in parliament is expected soon to take place, we wish to caution all our members against entering into political parties. This meeting has formerly manifested its care on the subject; and we desire that the conduct of such friends as have any share to take herein, may be marked by a Christian demeanour, and that they may shew themselves to be truly redeemed from the spirit of contention and tumult."

The remainder of the Epistle consists of advice respecting the duty of attending public worship, keeping the "first day" holy, attention to the education of the children of the Society, and similar topics. The tithes and other ecclesiastical claims on the members of the Society, during the year, with some small demands for military purposes, are reported at about 16,200%.

NEW YORK RELIGIOUS TRACT SOCIETY.

The Managers of the New York Religious Tract Society have proceeded in their labours, during their sixth year, with undiminished success. They have added to their ordinary funds about six hundred and fifty dollars, and have gained an accession of about one hundred and fifty to the list of annual contributors. A correspondence had been opened with a respectable gentleman in New Orleans, on the subject of distributing French and Spanish Tracts among the inhabitants of Louisiana; and donations have been received, for this express object, to the amount of one hundred and fifty-five dollars. The Committee have printed 20,000 Spanish and 50,000 French tracts; and 2,850 of the Spanish, and 100 of the French tracts, were sent to a gentleman in St. Jago, in Chili, for gratuitous distribution in that destitute part of the continent. One hundred of the Spanish tracts have also been sent to the island of Cuba; and a quantity in both languages will be transmitted to New Orleans by the earliest conveyance.

The tracts on hand at the commencement of the year, amounted in number to 17,650. In the course of the year, the Managers have printed 180,000; namely, 155,000 English, 5,000 French, and 20,000 Spanish. During the year 66,220 tracts have been sold, and 8, have been drawn from the depository members of the Society, for gratuitous distribution. Of

the number sold 15,950 were purchased by individuals, and 50,270 by societies. There are now on hand, in the three languages, 122,550 tracts.

The following statement exhibits the number of tracts published by this Society, since its formation in February, 1812.

During the first year	38,586
During the second	40,000
During the third	45,000
During the fourth	70,000
During the fifth	120,000
During the sixth	180,000

Total in six years 493,586

In the course of the last year, a number of religious tract societies have been formed in various parts of the United States. A Female Tract Society had just been organized at Flemington, in the state of New Jersey. This Society commenced its operations with about seventy members of various religious denominations, who, as stated in the letter, "were induced to form the institution by the great good that had been done by the circulation of tracts, which pious individuals had kindly sent among them, for gratuitous distribution." A society had also lately been formed in the city of Troy, for the purchase and distribution of tracts. Orders have been received from this Society for the purchase of 6,895 copies. Another society had been formed at Newark, in the state of New Jersey, and an order for the purchase of 873 tracts had been transmitted to New York.

The Report abridges the proceedings of numerous other tract societies both in America and Europe, presenting upon the whole a most favourable prospect of the benefits which are every where resulting from this highly useful mode of promoting the knowledge and practice of true religion throughout the world.

WIDOWS' FRIEND AND BENEVOLENT SOCIETY.

After several fruitless attempts to recruit the finances of this Society during the distresses of the poor in 1816, it appeared to the Committee expedient to investigate some very distressed district of the metropolis, by visits from house to house, and room to room, and to present to the public a statement of the misery which might be found to exist there. The dis-

district, selected as one of peculiar wretchedness, embraces the east side of Shoe Lane, and west side of Fleet Market, from Fleet Street to Holborn, with all the intervening courts; the whole of Field Lane and Great Saffron Hill, with all their numerous and crowded courts adjoining.

The proposed investigation was made by the Committee, who presented to the public, through the medium of the daily newspapers, a statement of the misery they discovered, but which they considered as inadequate to convey a correct idea of the reality. This appeal, however, more than answered the most sanguine anticipations, and large sums were in consequence contributed.

The Committee, now animated by the prospect of immediate usefulness, devoted themselves to the application of these funds; and many other persons benevolently came forward to assist their labours.

The district was immediately subdivided into sixteen divisions, and one, two, or more members of the Committee were appointed to visit and relieve each division according to its peculiar circumstances and distress. Every house and room in each division, where there was any probability of finding distress, was again investigated, and particulars were delivered in to the Committee by each member. At least half of the cases consisted of persons entirely without work—the other half only casually employed. Upwards of the sum of 1174*l.* 15*s.* was due among 801 cases for rent; the sum of 1814*l.* 17*s.* 9*d.* was about the amount of property in pledge, among 784 cases; and the sum of 783*l.* 3*s.* 6*d.* the value of unredeemed goods, which had been lost by 348 of the cases during the last six months; and 347 of the cases owed 406*l.* 5*s.* 3*d.* for bread. Many families were found without beds of any description—others with only straw to lie upon; the greater part had beds composed chiefly of old rags; many were barely clothed—the majority possessed only the clothes they actually had on; some were actually starving, and the greater part chiefly lived upon potatoes; some had not tasted meat for several weeks, others for as many months; some were reduced from respectable circumstances to such distress as to be living from day to day on the produce of the furniture and other comforts and necessities which they had acquired in better circumstances, and which they were pawning, as

hunger compelled them, to procure a scanty meal. Many were sick without the means or hope of obtaining medical aid, and others were dying without either temporal comforts or religious instruction.

For the relief of this distress the contributions made, in answer to the public appeal through the medium of the daily papers, amounted to about the sum of 1500*l.* in addition to 370*l.* 19*s.* 5*d.* arising from the ordinary resources of the Society. The labours of the Committee being entirely gratuitous, and the place of meeting being furnished gratis, the expenses incident to the distribution of so large a fund appear to have been reduced to the smallest possible amount.

The number of cases throughout the metropolis, relieved by this Society, during its seventh year, was not less than 1090, consisting of 3346 individuals, to whom 11,051 visits have been paid by the Committee. Of these cases, it is added that upwards of 165 had been so effectually relieved that the sufferers have been enabled to provide for themselves and their families without parochial or other assistance.

The Committee state, that the principal modes in which they deemed it expedient to apply the funds, were, by weekly donations of potatoes, herrings, and coals—by redeeming from pledge, and purchasing clothes, bedding, and other necessary articles of furniture, tools, and other working utensils, and also materials for work—by supplying, in many cases, baskets of fruit, fish, &c. by sending destitute females to their friends in the country; by employing some individuals in white-washing their own apartments, and those of others in the district; by establishing several in small shops; and, in some few cases, under circumstances of most peculiar distress, by paying arrears of rent.

The Committee subjoin a few cases, to give some idea of the distress that has been relieved. Of these we shall extract a specimen.

“Amidst these scenes of wretchedness, the following cases, which comprised the inhabitants of one whole house, were among the most striking.

“The first-floor front room was occupied by a widow, who had supported herself by washing and any other casual employ-

ment she could obtain; but in consequence of the general distress which prevailed in the neighbourhood, she was deprived of the means of her subsistence; and being considerably in arrear for rent, her landlord distrained every article of furniture, with the exception of a few trifling things of no value, and but of little use. In this distressing situation, she was found by the Visitor, who seemed providentially sent to save her from actual starvation.

"On the same floor, in the back room, were a man and his wife, who, in a state of filth and misery, seemed totally insensible of their distress: *they* also had been deprived of all their goods. In one corner of the room lay scattered a little straw, covered with a piece of an old rug, which was the place of their nightly repose: this was in the month of December. The woman was seated on an old saucepan—in vain endeavouring to set fire to a heap of rubbish that was in the grate. The man was standing against the chimney wall, and, apparently absorbed in his own wretchedness, was regardless of those who entered. Being unable to procure employment, and with no friend to apply to for assistance, immediate relief was afforded; and as there was no probability of being able to effect any permanent relief for them, they were advised to apply for a pass to their own parish, which they obtained, and were taken into the workhouse.

"On the second floor, in the same house, was a woman literally perishing for want of food: she had been confined to her bed about a week: her husband was a shoemaker, but unable to procure employment, and for several weeks had not earned more than sixpence per week: they had but one two-penny loaf between them for the two days previous to the Committee's visit to them. This, like the two former, was a case of retiring distress; and but for the timely aid of this Society, the poor man and his wife, humanly speaking, must have been starved to death. This case was immediately taken on the books of the Society, and proper nourishment being given, the poor woman was soon restored to health."

"The following is one of at least *eight* cases, exactly alike in the number and situation of the persons, and so nearly resembling in the leading features of the cases, that the account of one will furnish a pretty

accurate statement of all. H—H—is a widow with five young children; and, obtaining only casual employment, unable to support her numerous and fatherless children. She was once in comfortable and respectable circumstances, but was found by the Visitor in a dark and damp kitchen, underground. The daily wants of herself and children had compelled her from time to time to pledge nearly every article of clothing and furniture she once possessed, and the children were almost naked. It may be conceived how acceptable the aid of the Society was, which consisted of a weekly allowance of money, herrings, and potatoes.—This poor widow's gratitude was very interesting; and although her distress was so great, and her room so miserable, yet it was a very pleasant circumstance in this case, to observe the comparative cleanliness and neatness of the apartment, and the good order of her children."

"T—C—has a wife and five children. This case was one among the many which came under the observation of the Committee, in the course of their examination of the district to which of late their attention has been particularly directed. The father of the family had been troubled eleven years with a painful complaint, which frequently rendered him incapable of work: his earnings at best were very precarious, six or seven shillings a week being on an average the extent of the means he possessed of supporting himself and family. With this scanty pittance, it may be supposed a family of seven persons could only subsist upon bread and potatoes, and the former as a luxury rather than their usual food. They had pledged property to the amount of nearly 7*l.* and they owed 20*l.* for rent. It is, however, observed by the Visitor, that though thus distressed in circumstances and generally suffering under a painful bodily affliction, the man appeared particularly tranquil and resigned, and acknowledged that the dispensation with which he had been visited had been the means of making him sensible of the errors of his past life, and of directing his attention to the importance of religion. During the last eight years he has constantly attended a place of worship; and within the last two has learnt to read at an adult school, that he might be able to peruse his Bible, which he now does every evening to his wife and children. Lamenting the many years he has lived in ignorance and the

neglect of religious duties himself, he is particularly anxious about the instruction of his children; all of whom, except the youngest, attend a Sunday-school. The Visitor also observed with pleasure, that order and cleanliness were very conspicuous in this interesting family."

"R—S—, a widow, with three children dependent upon her for support, was found in great distress. Having been unemployed during the winter, she had contracted a large debt for rent and provisions; in order to discharge some portion of which, she had pawned most of her necessary articles of clothing and furniture. The mother and her three children were in a state of starvation, and had no means of supplying their wants, when the Visitor called. The remembrance of better days heightened this poor widow's sufferings, while an asthma was rapidly hastening the termination of her sorrows. She seemed deeply impressed with serious views of religion, which were her only solace, and which enabled her to support her trials without repining. In such a season the Society's aid was truly welcome; and, it is hoped, its visits afforded much comfort. The progress of her disease became daily more obvious; but, in her views, death was changed from a king of terrors to a messenger of peace: and she continued thus supported by religion, till that happy hour when its sustaining assistances were no longer necessary."

"— M— was found by the Visitor, with a wife and three children, in such distress, that they had parted with nearly every article of furniture and clothing they possessed; and, among the rest, the man's working tools. He told the Visitor he could get employment if he had his tools; upon which the Visitor advanced him 2*l*. 9*s*. to redeem them from pledge, the man having agreed to leave them in the hands of a third person, if he were out of work. He afterwards obtained the employment he expected, and has been in almost constant work ever since."

"G—C— has a wife and three children. He is by trade a saddler, but entirely out of employment. When the Visitor first knocked at the door of their room, a faint voice from within feebly asked who was there; and upon his telling them a friend wished to see them, the same voice bade one of the children go and open the door—when a picture of real distress pre-

sented itself:—on the floor was a bed composed of a few rags, upon which lay the wife, too ill to get up, and the youngest child; a few old clothes covered the wife; while the husband lay upon the bare boards, his only pillow a working utensil used in his trade, covered with an old waistcoat, part of two old saddles served for his covering, while he lay incapable of moving with the rheumatism. They had no fire nor coals, and had not tasted any thing that day, then late in the afternoon. Their only furniture was two chairs and a table; every article besides, except their tea-things, had been pledged. The emaciated countenances of the children and their sickly parents bespoke their real situation. The Society procured them blankets, and some other necessities; and the relief, as seasonable as unexpected, was continued for some months; during which time the husband and wife recovered, and the latter obtained employment."

"J—F—, by trade a mathematical instrument maker, for fifteen years supported his wife and family in a respectable way; but becoming disabled in his hands by the rheumatic gout, and suffering likewise through the general distress of the times, was reduced to extreme distress. This family, consisting of the father, mother, and seven children, the eldest only sixteen years of age, had been compelled to part with nearly all their apparel and furniture; and, when first visited by the Society, presented a most interesting picture of industrious poverty. The mother was nursing her infant, which she expected hourly to die; two or three of the younger children were plaiting straw; whilst the older ones were manufacturing bonnets;—all of them seemingly anxious to contribute their feeble exertions towards procuring that support which their squalid appearance too plainly evinced they stood much in need of. Upon the Visitor inquiring for the father, he was informed that he had gone out with his eldest daughter, to endeavour to sell a bonnet, in order to procure their next meal; it being then late in the evening, and they had scarcely tasted any thing that day. The Visitor was also informed, that an opportunity had presented itself for placing the eldest daughter in service; but that, in consequence of her not having proper clothes, she had not as yet obtained the situation. A small sum was immediately advanced, to enable the daughter to go to the situation, which she happily procured. A

regular allowance of 5s. per week was given to the family, with meat and potatoes. Medical assistance was furnished, and a successful application made to the parish for additional relief. The infant is since dead, owing, it is apprehended, to the weak state of the mother, who, together with all her children, were for some time seriously indisposed; but they are now much recovered. The gratitude of this poor and deserving family may be conceived."

THE REFORMED CHURCHES IN FRANCE.

We announced, some months since (Dec. 1817, p. 821), an intended periodical publication in Paris, to be entitled "*Archives du Christianisme*." It is conducted by zealous members of the Reformed Church, of the state of which it occasionally gives interesting particulars. Our readers will be gratified by the information contained in the following extracts, as being indicative of the good faith and conciliating spirit of the French government towards its Protestant subjects.

"Those persons" (remark the "*Archives*" for March, p. 104) "who have derived their knowledge of Christianity from the New Testament, and who have learned from the history of the first three centuries in what manner it was administered by the immediate converts of the Apostles, and by their successors, are fully aware that this religion is spiritual in its discipline, as well as in its doctrine. Faithful to the command of our Saviour which recommends to us love and charity towards our brethren, the reformed Christians are equally devout observers of this Divine command, when it prescribes to us spiritual worship. 'God is a Spirit,' said Jesus Christ; 'and they that worship him must worship him in Spirit and in truth.' John iv. 24. Their faith and constancy have been often tried upon this as upon every other point; and rather than fail in this respect, they have sometimes courageously sacrificed both their possessions and their country. In proportion, indeed, as they are attached to that Gospel which has destroyed the worship of false gods, and abolished even the ceremonies of the Mosaic Law, they ought in duty, under the dictates of conscience and religion, to abstain in matters of Divine worship from all that is derived from paganism, or has a tendency to recal it. Henry the Fourth, in

the Edict of Nantes, respected those principles in which he himself had been brought up from his infancy. They will be equally respected at the present period by the monarch to whom we owe the Charter; a monument of equity and wisdom in which is rendered sacred the great principle of liberty of conscience. This assertion, which cannot be disputed, is confirmed by the following fact.

"A fine having been imposed upon some members of the Reformed Church of Puylaurens, for not having decorated the outside of their houses (*tapisser*) on the day of the *Fête-Dieu* (Corpus Christi Day,) a remonstrance on the subject was presented by the Consistory* of Castres, to his Excellency the secretary of the interior. The Consistory of the Reformed Church at Paris, being apprised of this step, immediately seconded it with his Excellency, who condescended to reply, that the request of the two Consistories appeared to him to be just; and that orders should be given that the Protestants should be excused in future from complying with this custom in the ceremonies of the Catholic worship. The care of thus decorating the houses inhabited by Christian Protestants, on the days of procession, will in future belong to the municipal government. The Consistory of Castres has doubtless received the same answer from his Excellency with that of Paris.

"A double advantage results from this decision, so conformable to the spirit of Christianity, and to the fundamental law of the kingdom: it entirely eases the con-

* Our readers are aware, that the discipline of the Reformed Church in France is Presbyterian. The whole is divided into Consistories, each containing a certain number of pastors. The Consistorial Church is usually placed in some central spot, containing a considerable proportion of Protestant Christians. A number of the villages and small towns in the neighbourhood are attached to the Consistory, and are supplied by its ministers. The number and size of the congregations vary considerably: in some few principal places there are several of them in one Consistory, containing from one thousand to perhaps three or four times that number of Protestants in each congregation. The number of Consistories was lately estimated at 89, and the total number of churches at 250. The aggregate of individual Protestants has been so differently stated, that it is difficult to form a correct estimate.

sciences of a considerable number of citizens, whose principles and conduct have rendered the name of Protestant respectable in the eyes of all good men: and if this decision be faithfully executed, which we have reason to think it will be, it will prevent the recurrence of a thousand little contentions and vexatious circumstances, to which the vague and uncertain state in which this important point was involved gave rise in many places, and which, thanks to the wise and honourable measure which we take the first opportunity to point out as a subject of gratitude to the friends of religion and of peace, will at length cease every where and for ever.

"It is surely superfluous to add, that the Evangelical Christians, whom it has never been possible to reproach with any irreverence with respect to the Roman Catholic worship, will here find a new motive to redouble their circumspection and fraternal regards on this subject."

To this are added, in the succeeding Number (p. 144) of the "Archives," the following remarks.

"Guided by their usual wisdom and prudence, the Consistories of the Reformed Christian Churches of France, as well as individual members, will doubtless have perceived that they ought calmly to wait for communications from authority relative to the exemption from the *tenture*, which is the object of their wishes, and their legitimate hopes. A general and definitive law, which, without casting any slur upon the ceremonies of the Romish worship, should put an end to the alarms of the Protestants (*Chrétiens Evangéliques*) upon this subject,—a subject in which their conscience and their tranquillity are so essentially interested,—has become, at length, so necessary, that it cannot but, sooner or later, be obtained from the justice of the king, as well as from his paternal bounty. We venture even to think that, satisfied with the full exercise of their external ceremonies, the Roman Catholics, could their individual wishes, upon this subject be collected, would be willing to yield, without impediment, to the Protestants, the exemption which they desire. To imagine the contrary, would be to imagine, in opposition to all truth and appearance of truth, that they wish to oppress the conscience, and compromise the safety of their brethren, before they can

think themselves in the enjoyment of all their religious rights."

PROGRESS OF CHRISTIANITY IN THE SOUTH SEAS.

A very pleasing narrative has just appeared of the London Society's Missions at Otaheite, and other islands in the South Seas. The following extract will shew the extent of that rapid diffusion of the Gospel in those parts to which we adverted in our Number for February, 1818, p. 128.

"In order to form," remark the Directors of the Society, "a just estimate of the moral triumphs of Christianity in the South Seas, it is necessary to consider distinctly what has actually been accomplished among those distant islanders, as well as the future prospects which have been unfolded before them.

"Idolatry has been renounced by the inhabitants of no less than eight islands. But justly to appreciate the importance of this statement, it is necessary to consider, for a moment, what Idolatry is; that it is a systematic alienation of the heart from God, by means of which the immortal mind, already a captive to sin, is bound still faster in this dreadful captivity, by the spirit of a sensualizing and infatuating superstition. To break the fetters forged by this spirit, and to liberate the mind from a thralldom so awful, are alone achievements of high and inestimable importance. This, however, has been accomplished in the islands of the South Sea. But the subversion of idolatry there involves the abolition of various other dreadful evils;—1. of infanticide, which is already nearly exploded;—2. of the Arreoy Society, a privileged order, who practised the vilest cruelty and abominations; with the total dissolution of which society it may be expected that infant murder will entirely cease;—3. of human sacrifices;—4. of the murder of prisoners taken in battle;—5. of the principal causes of war itself;—6. of various other immoral and pernicious practices connected with their idolatry.

"With idolatry, the people have re-

* "The horrid practice of killing men, to offer them in sacrifice, we trust, will never again occur on the shores of Otaheite."—Letter of Mr. Hayward.

nounced their former system of thinking and acting—an evident reformation of manners has taken place, their vain and indecent amusements are almost entirely laid aside, and a degree of domestic and social intercourse is enjoyed to which formerly they were entirely strangers.*

"The Christian religion, as a system, is now the religion of Otaheite, Eimeo, and six other islands. The natives have erected places of worship in every district of each island. They strictly observe the Sabbath,† and constantly assemble together for Christian worship and instruction; and they act thus (a point of great importance) spontaneously, it being evident that the

* "The men, women, and children, now all eat together; and although this may not appear to be of much consequence, yet their former custom led on to many and great evils."—Letter of Mr. Hayward.

† "When Mr. Crook with his family arrived in the *Active* on the coast of Otaheite, they were much surprised, that not a single native could be seen all along the shore, as the vessel sailed; nor could they perceive any smoke arising from their dwellings. This excited in the mind of Mr. C. and others a painful suspicion, that the island had been subdued, and all the inhabitants cut off in the war. In the midst of this agitation of mind, one of the sailors, an Otaheitean, who left Port Jackson in the *Active*, observed, that the natives were keeping the Sabbath-day—that of late, they did no kind of work, nor went out of their houses, except to worship God—and that the whole of the day was employed in religious worship, or in teaching one another to read. At length, the vessel came to anchor in Matavai Bay; but not a native made his appearance until Monday morning; when great numbers repaired to the brig, bringing with them their usual testimonies of hospitality, of food and fruit of all kinds, with other presents of cloth, &c. They were highly pleased and thankful to God, that he had sent another teacher among them, and fully satisfied all on board that they had been observing the Sabbath."—Letter of Mr. R. Hassall, of Parramatta.

"We are happy to notice, that the Sabbath is observed in a manner very different from what it used to be, and the natives now dress their food on the Saturday evenings, as the Missionaries have ever done."—Lett. of Mr. Hayward.

Christ. Observ. No. 201.

Missionaries can attend to preach, or to direct the worship, at comparatively but few places. Every where they are believed to observe private prayer, and in Eimeo almost every house has family worship.

"A desire for knowledge is universally planted among the natives. They are every where importunate for books, and for missionaries to come and instruct them; and, where they cannot obtain the latter advantage, and have proper books, they teach each other. What such a state of things may ultimately lead to, under the faithful labours of nearly twenty Christian Missionaries, and the blessing of God upon their labours, it is not for us to say; but surely the most encouraging and pleasing expectations may reasonably be entertained.

"At least three thousand of the natives are supplied with books, and are able to make use of them, and many hundreds of them can read well.

"The way is opened, in the islands, to civilization, to the introduction of the useful arts, to the cultivation of the earth, &c. &c. Where the precepts of Christianity are diffused, idleness never fails to become disreputable.

"It may be expected, that the institution of marriage among the natives will gradually lay the foundation of domestic and social happiness, and that the general influence of Christianity will rear and cement the superstructure.

"It is at least probable, that the example of these islanders will have a beneficial influence upon the natives of other islands of the Pacific Ocean, as the intelligence successively reaches them; and thus prepare the way for other missions, and of new triumphs for Christianity."

The Directors add: "Since the preceding pages were written, further accounts have been received by the Directors from the South Seas, that fully confirm the statements which have been already presented to the reader. This intelligence comes down as late as the 22d of September, 1817: at which time peace continued in all the islands, Pomare to maintain his authority, the mission to prosper, and Christianity to spread. The king, since the re-establishment of his government, had resided chiefly at Otaheite; but he frequently visited the

Missionaries at Eimeo, and seemed to display an increasing desire to promote the success of their undertaking."

"The number of the natives in the Georgian Islands only, who were able to read and spell, was increased to between four and five thousand; and Pomare had issued orders, that in every district of the islands a school-house should be erected, separate from the places of worship, and that the best instructed of his people should teach others. Several schools had already been erected in Otaheite, where the elementary books and the Catechism are taught; and since the establishment of the printing-press, the natives of that island pass over in crowds to Afareaitu, to obtain books from the missionaries there. At this station a school had been erected, which was well attended; and of the natives who had been taught in the school at Papetoai, there were few who could not both read and spell well.

"The attendance on the public worship at each of the missionary stations, continued on an average to be from four to five hundred.* On the Sabbath the missionaries hold their own prayer meeting at sunrise, the natives at the same time being assembled at theirs. At nine o'clock there is a service in the Tahitian language, when one of the missionaries addresses the natives; at eleven the brethren meet for worship in English; in the afternoon the native children are catechised; in the evening there is another native service, when a discourse is delivered by one of the missionaries, of whom five are capable of intelligibly addressing the people in the Tahitian tongue.

"On the Monday evenings a 'questioning,' or conversation 'meeting' is held, when the natives propose various queries to the missionaries, which the latter endeavour to resolve to their satisfaction. These queries are almost entirely connected with religious subjects. Some of them

are comparatively insignificant, but others display a considerable degree of thought and intelligence, and an acquaintance with the nature of religion, which it would be almost a reflection on the islanders even to compare with that of thousands who bear the Christian name in our own country."

"The whole number of places of worship erected in the islands of Otaheite and Eimeo, at the commencement of the year 1817, was eighty-four. Others had been subsequently built, which are not included in the subjoined list, and a very large one in the district of Pare (Otaheite,) was building by order of the king. In the small island of Tetaroa three places of worship had also been erected.

"But while the natives are regular in their attendance on the public services of religion, they do not neglect the duties of family worship and retired devotion. Private or secret prayer is described to be the constant practice of almost every individual. They are glad also to avail themselves of incidental opportunities of improving themselves in the knowledge of Christianity. They visit the missionaries at their own houses, in order to propose questions, chiefly on religion, and sometimes continue their inquiries even until midnight. Several also attend the missionaries for the purposes of learning to sing hymns, or that they may be taught to pray. The instances of intelligent and genuine piety among them are represented to be numerous, and their manners to correspond with their Christian profession."

PERSIAN INQUIRIES INTO CHRISTIANITY.

In our last Number we alluded to some favourable symptoms of the commencement of a more tolerant system in Persia towards Christianity than was formerly the case. The following extract from the Missionary Register for last month will throw further light upon the subject.

* "The place of worship at Afareaitu will contain six hundred; yet many are frequently obliged to hear, as they are able, on the outside. These congregations usually contain many strangers, who are continually coming and going; and thus the knowledge they acquire at the missionary stations, is conveyed to many places which are comparatively deficient as to the means of religious instruction."

"The discussions and controversies which the late Rev. Henry Martyn held with the learned in Persia, during the short time that he passed among them before his lamented death, excited great attention. Copies of the pieces written in this singular, and, on his part, intrepid controversy, are now in this country; and will, probably, be given to the public, in translations from the Persian originals.

"We have seen a letter to a distinguished nobleman, from an Englishman resident in Persia, in which he states, that Mr. Martyn's discussions at Shiraz made so deep an impression on the people there, that many were converted secretly, and the Molwais totally silenced. His books were put into the hands of men of the greatest celebrity and talents, in order to their being refuted. In various places, eulogiums on the Gospel were openly uttered; and an earnestness and mildness of inquiry evinced, by many of the learned, into the character and mission of the Messiah.

"We have also seen a letter to the same nobleman from a Mahomedan in Persia, professing his thorough conviction of the truth of Christianity, obtained, in part, from his perusal of Mr. Martyn's books. The following extract will gratify our readers:—

"I have long directed my attention to investigate the different existing religions; and, having read various histories and other books, I have collected more or less information on the subject, and satisfied myself that the religion of Mahomed is vain, and devoid of the ornaments of truth. I also studiously examined the religion of the Jews, of the Magi, and others; but I could not obtain that satisfaction from any, which I wanted. I therefore attended the learned and the ministers of the Christian Religion, discussing with them various systems; and, among others, the Five Sects of Islamism; and discovered the vanity and insufficiency of each. The result of the whole is this: that I adopted, in my heart, the Christian Religion—in my heart, because the profession and practice of it, in a country of Mahomedans, is impossible. I now therefore take the liberty of addressing you, most earnestly requesting that you will not withhold your kindness and benevolence from me, but that I may pass the rest of my life under your protection, devoting myself to the worship of God. I am now twenty-five years old. I am totally unable of myself to go to you. Oh, how happy should I consider myself, if you would comply with my wishes! So far as I can see, I have no other resource but to go to you. I have no other, know no other, who can liberate my life from sin. May the season of your life and prosperity long remain!

"P. S. I have two brothers, who are of the same way of thinking with myself."

COLLEGE AT CAPE HENRY (ST. DOMINGO.)

The Rev. Mr. Morton, an English Clergyman, who left England last January, to act as Classical Professor in the college instituted by King Henry. He has commenced with twenty pupils, the sons of some of the principal persons, and who are destined to fill hereafter important offices in the state. He has the best hope, under the blessing of God, of success with his pupils. At present, under the circumstances of their previous education and the lateness of the period at which many of them began, it is found expedient with respect to this first class of young men, to carry them at once forward to the acquisition of such knowledge as may soonest fit them for actual service. The outline of the course pursued with them, comprises the principles of general grammar, with particular application to the English and the French; an extensive survey of geography, history, and political science; a complete circle of mathematical studies; composition; and elocution. Moral science and law will form a future part of the course. The king very justly considers this course best adapted to the present wants of the state.

Mr. Morton reads the Liturgy, and preaches, every Sunday, in the National School Room. The service is in English, and is attended by the English and Americans, with a few Germans. Many circumstances would favour the labours of some able and zealous missionaries from the Established Church.

(AMERICAN) UNITED FOREIGN MISSIONARY SOCIETY.

The cause of Missions to the Heathen is rapidly gaining ground in the United States. A new institution has been formed there, with the above designation, uniting the Three Denominations in America, who are allied to one another by the form of their Ecclesiastical Government, as well as by a common faith; namely, the Presbyterians, the Reformed Dutch Church, and the members of the Associate Reformed Church.

The object of the Society is to spread the Gospel among the Indians of North America, the inhabitants of Mexico and South America, and in other portions of the Heathen and Anti-Christian world.

Any person paying three dollars annually, or thirty dollars at one time, becomes a member of the Society. The annual meetings of the Society are to be held in the city of New York, on the Wednesday preceding the second Thursday in May. The Missionaries are to be selected from the Three Churches indiscriminately.

The Society has judiciously opened a correspondence with the Church Missionary Society, and we presume with other institutions in Great Britain, with a view to a mutual exchange of information and advice on subjects connected with their common object.

MALTA BIBLE SOCIETY.

From a letter of the Rev. W. Jowett, dated Malta, April 25, it will appear that he has undertaken a visit to Smyrna and some other places.

"An excellent opportunity," he observes, "offering for Smyrna, I am induced to avail myself of it, with the intention of visiting two or three of the principal Greek islands and a part of Greece, in the service of the Malta Bible Society. My proposed track is Smyrna—Scio—either Mitylene or Tino, or perhaps both—Athens—Corinth—and Patras. I go well furnished with Greek, Italian, and Hebrew Testaments. The Italian are of the beautiful, pure, and simple version of Archbishop Martini."

The Rev. Charles Williamson, British Chaplain at Smyrna, writes to Mr. Jowett from that place, under date of March 14th—

"I hope the time is not far distant, when I shall have to announce a Smyrna Bible Society. The Greeks and Armenians appear, however, suspicious of our intentions. They cannot conceive how a body of men can, without political or sinister ecclesiastical motives, associate and spend their money, to distribute the Scriptures gratis, or at a cheap rate, to men of a different nation from themselves. Every suspicion would instantly vanish, on the sight of an authority from the patriarchs at Constantinople; so great is the power which they possess over the minds of the people. After the procuring of such a document, which I believe to be easy, we shall be able to set about our work with much greater probability of success; not only in Smyrna, but in the islands and adjacent country.

"I propose, all things concurring, to go to Constantinople in June or July, after hearing from the Malta Committee, to endeavour to obtain the document in question; and, if successful, to get a few copies printed, and to deposit one in each of the principal churches of the country. From Constantinople I would proceed, with my interpreter and janissary, accompaniments absolutely necessary and always used in these countries, along the different towns in the Dardanelles; visiting the principal islands between Smyrna and Constantinople. Should the time permit, I would extend my tour to the islands west and south-west of Smyrna; paving the way, or smoothing its ruggedness, for the introduction of the Bible. The summer following I could either revisit them with you, or make a tour to the north-east of Smyrna in the interior."

Under date of April 6th, Mr. Williamson writes—

"It has long since occurred to me to send a few books into the islands, could I find confidential agents; the want of whom, and of a few copies of the Patriarch's approbation of the New Testament to send along with them, have hitherto prevented me. Without such copies we shall do very little. In fact, they should be inserted in every book, for years to come."

"Mixing with all kinds of people and shewing the Testament (says Mr. Williamson,) I did the same among the Jews. Some would not even touch it. Some will read it in secret. One of them denying the truth of the contents of the Testament, I brought him at last, to confess that he did not believe the Old: having more reasons, in his own opinion, for the truth of the Old Testament than of the New, he would question the validity of his own, rather than admit the truth of the other. Another Jew, who is in the highest estimation among his brethren for his learning, has been reading the Hebrew Testament all the last month, in order to write a book against it. He is going to prove to the world that Christianity is altogether false! He writes no language but a barbarous Hebrew. He means to circulate his book by multiplying manuscript copies! Several Jews have asked me to lend them copies of the Testament. They generally return them. One, however, has been retained."

VIEW OF PUBLIC AFFAIRS.

INDIA.

A PROCLAMATION has been issued by the British Government in India, officially stating the treachery, cruelty, and general misconduct of the Peishwa, and pronouncing his final deposition. Great praise appears due to the Marquis of Hastings, for his energy and exertions in this contest, which he has now nearly brought to a successful close. His spirited arrangements have, in fact, almost extirpated the immense hordes of Pindarees which threatened to devastate all India; and the territory acquired is likely, as soon as tranquillity is restored, to yield a large increase of revenue. The Madras Presidency will have the country to the south of Sattarah, towards Darwar, &c. Mr. Elphinston has for the present appointed military officers to the civil situations in these countries, but they will be ultimately delivered over to the civil government. The Rajah has been placed upon the throne in due form, by the assistance and at the expense of the British Government. Though nominally Rajah, he had been, in fact, only the prisoner of the Peishwa, who made use of his name to sanction every public act.

UNITED STATES.

The Government seem inclined to throw the responsibility of the occupation of Pensacola upon General Jackson, who, it has been hinted in some of the Government American papers, may have exceeded his orders. If so, a large opening is made for an amicable arrangement between the United States and Spain. It would appear, also, that before General Jackson ordered Ambristie to be shot, the court-martial that tried him determined upon a less punishment. We hope that it will appear from the conduct of the Government on this occasion that their officer has not only exceeded their commands, but has not gratified their wishes.

GREAT BRITAIN.

We lament to state, that the Queen's health continues in the most precarious state possible; her Majesty's disorder during the last month having been attended with very unfavourable symptoms.

The refractory spirit of the Manchester cotton-spinners appears to have nearly subsided, after advancing to a height which portended much mischief, had not prompt and effectual measures been taken to resist

SPAIN.

The Spanish royalist arms appear to have received some signal reverses in South America. The army of Chili are reported to have sustained a total defeat, and almost general destruction. Official particulars have not been received, and probably cannot be expected. At home, the Spanish Government is equally distressed; so much so as to have obtained a Bull from the Pope for suspending the filling of vacant ecclesiastical dignities and benefices during two years; the revenues to be received into the public treasury, to assist in the payment of the public debt and interest. The measure does not, however, appear very effective, as Spanish Government paper continues in a state of very considerable depression.

RUSSIA, &c.

The Emperor has issued a proclamation, announcing the conclusion of peace with Persia in October, 1813. The terms have not before been made public; and the immediate reason of this publication at the present moment, on the eve of the Congress, seems to be to repress some alleged rumours of a misunderstanding between Russia and Prussia, which might have produced disquietude if not formally contradicted. The Emperor, as well as the King of Prussia, the Emperor of Austria, and various representatives of the principal cabinets of Europe, have been daily expected at Aix-la-Chapelle, the place of Congress. Some have already arrived.

FRANCE.

An ordinance has been issued by the king for levying a body of 80,000 men from the classes of 1816 and 1817. Of this number, 40,000 are to be at the disposal of the Minister of War. The requisite arrangements are said to have been made for taking possession, by French garrisons, of various important frontier towns on the retirement of the army of occupation.

it. The workmen have very generally returned to their employments. On this, as on other occasions, the partisans of disorder have not failed to avail themselves of what has taken place, to scatter their political heresies among the discontented; but we hope with much less effect than perhaps might have been expected. It is really so obvious a problem in political economy, that the wages of the workman must inevitably, upon a large scale at least, corres-

pond with the demand for his labour, that we are astonished that any persons of intelligence can be found to complain of a supposed monopoly and want of feeling towards a large body of manufacturers, of whatever class. It is quite impossible that in a country like this, the remuneration of any considerable body of persons can be long or generally below its natural standard. With the spirit, and intelligence, and capital, possessed by the inhabitants of Great Britain, it is quite obvious that the instant the master's profit in any branch of manufacture becomes inordinate, there will be always found a sufficient number of adventurers to reduce it to its level, and perhaps even for a time to depress it below that point. While, therefore, we feel as much as any of our countrymen can feel, for the distresses of the poor, we think nothing can be more unjust or more senseless than the outcry which is occasionally raised either against the government or the great capitalists of the country, as if those distresses originated with them; except, indeed, inasmuch as they may be parties to the continuance of the evils arising from the poor-laws and the game laws, from the multiplication of gin-shops, from the institution of lotteries, or from a deficiency of sound instruction. With this exception, it is impossible for any set of men to regulate the complicated relations of the manufacturer and his employer, so well as they will regulate themselves. At the same time, it is a duty incumbent upon all, to exert themselves to the utmost in improving the habits, moral, political, religious, and domestic, of the labouring classes. In these respects both the government and their employers may do much, and this with the certain anticipation that whatever they achieve will return with tenfold interest to their own bosoms.

Several other trades in different places have partially followed the example of the cotton-spinners of Manchester, and with the same natural issue; that is, as soon, or nearly as soon, as their funds have been exhausted, they have returned peaceably to their employments.

The public revenue is stated to be in a progressive state of improvement. The crop of corn throughout the country is said to be excellent in quality, and in a fair average quantity. The manufacturers in general are fully employed, as indeed is

proved by the combinations among the workmen for higher wages. We may fairly hope, therefore, for a season of domestic tranquillity, and of comparative comfort among the labouring classes, of which we trust the legislature will anxiously avail itself for effecting such improvements in the institutions intended for their benefit as experience has shewn to be desirable.

While adverting, in our last Number, to the atrocities then mentioned, we had intended to notice, had our space permitted, another aggravated crime committed during that month at Epsom, because of its connexion with a subject deeply involving the morals and consequent happiness of the country. We allude to the wilful murder of a person of the name of Ely Cox, gamekeeper to Mr. Tessier, while in the discharge of his duty of protecting his master's grounds from the incursions of poachers. We shall not dwell on the particular circumstances of that event. Our object is simply to impress on the minds of our readers the plain fact, that *another* murder, and one of an aggravated nature, has been committed by *poachers on a person employed to preserve the game*; and this, while other atrocious circumstances of a similar kind in Gloucestershire and elsewhere, are still ringing in our ears. Whatever may be the justice or expediency of our present game laws in other respects, we cannot disguise to ourselves that they operate, and that with no ordinary force, as a direct *bonus* upon crime. There is no offence, perhaps, into which the poor are more easily seduced, and there is scarcely any which they regard with so little compunction, as that of poaching. The habits of petty theft thus imperceptibly grow upon them; while the irregular hours, the lawless company, and the pecuniary temptations connected with this employment, all tend to injure their character, and prepare them for still greater crimes. Something ought to be done, and done shortly and effectually, to check an evil which swells every criminal list; and, to say nothing of these more awful occurrences, is the constant source of more petty litigation than all the game in Great Britain can repay. Whether the act passed last session, and which imposes a penalty of 5*l.* for every head of game, on the *purchaser*, as well as penalties on the *vender*, of that illicit article, will check the immediate evil of poaching, and, what is of still far more consequence, check the incidental evils connected with it, we cannot undertake to

determine. Doubtless many who did not scruple to purchase game, while the penalty fell only on the poacher and vender, will be more cautious, now they themselves are exposed to a participation of the inconvenience. Still, however, in a country like this, while game is considered an elegant luxury, it *must* find its way to the tables of the opulent and splendid, notwithstanding every check thrown in its progress. A rich man can fully as well risk a few pounds for the sake of a gratification of this kind, as

a poacher his person and liberty for the pecuniary emoluments of his avocation. We trust, therefore, that the subject will not sink to rest in our Houses of Parliament till some such effectual change is made in the whole system, as will rescue the country—at whatever sacrifice of individual pride or prejudice—from the evils of which we complain, and of which a murder, like that at Epsom, is but a single, though a fearful item, in a long and black catalogue of injuries and crimes.

OBITUARY.

To the Editor of the Christian Observer.

On the 4th July last died, at his father's house, Ashby Cottage, near Bristol, the Rev. JOHN THRESHER SANGAR, A. M., late Fellow of Oriel College, Oxford, Chaplain to the Right Hon. Earl Grey, and Curate of St. Werburgh's, Bristol. At a very early period of his life he expressed a great desire to be educated for that sacred profession of which he afterwards became so zealous and able a minister. In order to further his wishes his parents placed him at the Grammar School, Birmingham, where he had the great advantage of being educated by the Rev. John Cooke; and it was under this excellent preceptor, that he acquired that proficiency in classical learning, which was the foundation of his subsequent success. From Birmingham he went to Oxford, and entered at Trinity College, of which society he was elected a scholar at the early age of fifteen. On several other occasions he was a successful candidate for academic honours, and his scholastic attainments were stamped by that highly honourable testimonial, an Oriel Fellowship, to which he was elected in the year 1802. Having taken his degree of A. M., he left Oxford, and was ordained by the late excellent Bishop of London, Dr. Porteus, to the curacy of Coln-Engain, in Essex, where he commenced his ministerial labours in the month of November, 1804, and continued them successively at the dock-yard, Portsea, at Barton under Needwood, in Staffordshire, and at St. Werburgh's, Bristol (his native city.) To the latter place he was appointed curate in 1811; and he continued there to employ those talents with which the Almighty had blessed him, in the cause of his heavenly Master, till he was visited by an illness which incapacitated him for public duty, and at length terminated his life.

The last time he addressed his congregation at St. Werburgh's was on the 23d March, 1817, from 2 Tim. i. 12: "I know in whom I have believed," &c. And on the following Sunday he preached at the chapel of the Orphan Asylum, on occasion of the death of a fellow-labourer in the ministry, the Rev. John Bull, from Gen. xlviii. 21:—"Behold I die, but God shall be with you." This was the *last* time he appeared in the pulpit. In the beginning of the present year he had so far recovered, that he anticipated a speedy resumption of his ministerial duties; but a relapse, which occurred in the month of March, led him to turn his attention from every thing connected with the present life, and even from the immediate duties of the important station which he had occupied as a minister of the Gospel, to the more immediate contemplation of his own approaching entrance into another and a better world. From this period he received repeated attacks of his disorder, under which he gradually wasted away, till, on the 4th July, he "fell asleep in Jesus," and entered into the joy of his Lord.

Two days before his death he sent for an intimate friend, whom he addressed in nearly the following words:—"See, my dear friend, how tenderly God is acting towards me; how gently he is taking down this my tabernacle. Though the cold chills of death are already upon me, I feel little or no pain; I have this morning derived great pleasure from the company of ———, and I am now able to enjoy the same from yours. Of the truth of the doctrines I have preached, I am *most fully persuaded* they are now my support on my dying pillow.—Let me beg you to beware of the Antinomian heresy, by which I fear many persons in this city have been misled: it is a doctrine

which will not do upon a death-bed. In order that you may be preserved from error, read much of the simple and pure word of God. The reason why so many have been turned aside is, that they have been accustomed to read too much of commentaries and religious books, and too little of the holy Scriptures. In the Bible, the Holy Spirit has given us, in their proper order and due proportion, warnings and invitations, doctrines and precepts: these are to be attended to, as well as what is said of the privileges of believers. In reviewing my life, there is nothing for which I desire more to bless and magnify the God of all grace, than that he has inclined my heart to do what I could for the furtherance of those important institutions, the Bible and Church Missionary Societies; for they, in a peculiar degree, spread the name and knowledge of a Saviour." When his friend spoke to him of his family, he said, "I entreat that my children may be brought up in the strict principles of the Church of England; and I should esteem it a high honour to have a son of mine a servant in the sanctuary of the Lord; but that must depend upon many circumstances, especially upon his own wishes and religious character." In reply to the inquiries of his friend as to the state of his mind, he said, "I enjoy perfect peace in my soul; I have had many sharp conflicts with my spiritual enemy, but, thank God, they are all over now, and I am able to rely simply on the precious promises and sure word of God. I do not feel that lively joy which I have so often seen and heard of in the dying hours of God's servants, but I am fully persuaded that I am going to receive the reward of my labours, or, rather, that God

is about to bless and crown the work of his own grace." His friend endeavoured to prove that such a state of mind was, in many respects, far more desirable than one of greater rapture and triumph: he answered, "You are right; St. Paul, in his Epistle to the Romans, says, *the God of hope fill you with all joy and peace in believing*, placing *peace* last, as being, perhaps, the better and more perfect gift; and it is from *believing* that my peace proceeds. I need not look at any gross or grievous sins to find cause for humiliation before God: my duties, my prayers, my sermons, whenever I think of them, drive me for hope and pardon to the Cross of Christ. I am an unprofitable servant, and my only hope is in what the blessed Saviour has done and suffered for me." The visit was concluded by his pressing his friend's hand, and saying, "*Remember, remember, Christ is all.*"—In this spirit he waited until his dismissal from a body of sin and death, occasionally requesting that some portions of Scripture might be read to him, as he was able to attend them. The last chapter which he desired to hear, was 2 Cor. v.; upon which he commented with great clearness, though with a faltering voice, it being only two hours previous to his departure.

The deceased was one of the Secretaries to the Bristol Church of England Tract Society, from its first formation, and penned all its Reports, with the exception of that for last year.—His executors intend publishing, by subscription, one volume of his Sermons, many of them being found in such a state, that they were apparently intended for the press.

KHPTE.

ANSWERS TO CORRESPONDENTS.

CLERICUS, LL. B.; E.; JUVENIS; DUBITANS; VERAX; EPISCOPALIAN; E. B. L.; C. E. S.; *Memoirs of Mrs. P. and Mrs. B.*; and S. O.; have been received, and are under consideration.

D. D. will have perceived that the substance of his communication was anticipated in our last Number.

We do not wish to renew the discussion which X. Y. Z. proposes.

G. B.'s Memoir was long since returned as directed.

We have again to request the indulgence of authors who think themselves aggrieved because their works have not been reviewed in our publication. We feel really pained that respectable individuals should thus impute to negligence, or intentional disrespect, what arises solely from the necessity of the case.

We are requested, by a Correspondent, to add to the information given in our last Number, p. 556, relative to the "Grand Junction Canal Association," that at the Depository at Bulbourne, near Menesworth, Tring, fifty-five Bibles and thirty-six Testaments have been sold to the Bargemen at reduced prices; and at the Basin of the Grand Junction, at Paddington, 193 Bibles and Testaments.